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Selections from the Septuagint

Henry Barclay Swete, St. George William Joseph ...



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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND THOMAS DAY SEYMOUR, EDITORS
CHARLES BURTON GULICK, ASSOCIATE EDITOR

SELECTIONS FROM THE SEPTUAGINT

ACCORDING TO THE TEXT OF SWETE

· BY

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250258 NOV 23 1921 CBFX .C8 .C76

PREFACE

In dealing with the Septuagint in and for itself we feel that we are in a humble way acting as pioneers. For hitherto the Septuagint has been regarded only as an aid to the understanding of the Hebrew. We have reversed that procedure and have regarded the Hebrew only as an aid to the understanding of the Septuagint. This would be in a strict sense preposterous, were it not for the admitted fact that the Greek translation of the Old Testament has occasionally preserved traces of readings which are manifestly superior to those of the Massoretic text. That text, it should be remembered, was constituted centuries after the Septuagint was already in vogue in the Greek-speaking portion of the Jewish and Christian world.

For permission to use Dr. Swete's text we beg to offer our respectful thanks to the Syndics of the Cambridge Pitt Press and to Dr. Swete himself. To our own university also we owe a debt of gratitude. The Concordance to the Septuagint, edited by Dr. Hatch and Dr. Redpath, is a magnificent work worthy of a university press. Without this aid it would be impossible to speak, with the precision demanded by modern scholarship, about the usage of words in the Septuagint. It is greatly to be regretted that the list of contributors to this work should somehow have got lost owing to the lamented death of Dr. Edwin Hatch. The labour of many good men, such as the Rev. W. H. Seddon, now Vicar

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of Painswick, and the Rev. Osmond Archer, to name two who happen to fall under our own knowledge, has thus been left without acknowledgement. They toiled silently for the advancement of learning, like the coral insects who play their part beneath the waters in rearing a fair island for the abode of man.

No one can well touch on Old Testament studies without being indebted to Professor Driver, but our obligations in that and other directions have been acknowledged in the body of the work.

In composing the Grammar of Septuagint Greek we have had before us as a model Dr. Swete's short chapter on that subject in his Introduction to the Septuagint. Help has also been derived from the grammars of New Testament Greek by Winer and by Blass, and from the great historical grammar of the Greek language by Jannaris. But in the main our work in that department is the direct result of our own observation.

To come now to more personal debts, our common friend, Walter Scott, sometime Professor of Greek in the University of Sydney, not merely gave us the benefit of his critical judgement in the early stages of the work, but directly contributed to the subject-matter. We have accepted his aid as freely as it was offered. No Higher Critic is likely to trouble himself about disentangling the different strands of authorship in our Introductions and Notes. Still, if anyone should be tempted to exercise his wits in that direction by way of practice for the Pentateuch, we will give him one clue: If anything should strike him as being not merely sound but brilliant, he may confidently set it down to this third source.

To the Rev. Samuel Holmes, M.A., Kennicott Scholar in the University of Oxford, our thanks are due for guarding us against mistakes in relation to the Hebrew: but he is not to be held responsible for any weakness that may be detected in that direction.

It remains now only to express our sincere gratitude to Professor Thomas D. Seymour for his vigilant and scholarly care of our work during its passage through the press; and to tender our thanks to Messrs. Ginn & Company for extending their patronage to a book produced in the old country. May the United Kingdom and the United States ever form a Republic of Letters one and indivisible!

Oxford, May 22, 1905.

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SELECTIONS FROM THE SEPTUAGINT

INTRODUCTION

THE work of the Bible Society may be said to have been begun at Alexandria under the Ptolemies: for there the first translation of the Bible, so far as it then existed, was made.

Under the old kings of Egypt there was no city on the site of Alexandria, but only a coast-guard station for the exclusion of for-eigners, and a few scattered huts of herdsmen. These monarchs had no enlightened appreciation of the benefits of commerce, and cherished a profound distrust of strangers, especially of Greeks, whom they regarded as land-grabbers.\(^1\) But when the Greeks knocked at the doors of Egypt in a way that admitted of no refusal, the lonely coast-guard station saw a great change come over itself. Founded by Alexander the Great in B.C. 331, Alexandria became the capital of the new Greek kingdom of Egypt and took its place as a great centre both of commerce and of literature, the rival of Carthage in the one, of Athens in the other.

Alexander is credited with having perceived the advantages of situation which conferred upon Alexandria its rapid rise to prosperity. With the Mediterranean on the north and Lake Mareia or Mareotis on the south, it received the products of the inland, which came down the Nile and were conveyed into the lake by canal-boats, and then exported them from its harbours. Under the Romans it became of still greater commercial importance as the emporium of the trade then developed between the East and the West, of which it had a practical monopoly.

The vicinity of sea and lake had advantages also in the way of health: for in the summer the etesian winds set in from the north, and the lake, instead of stagnating, was kept full and sweet by the

 $^{^1}$ Strabo XVII § 6, p. 792 πορθηταί γὰρ ήσαν και ἐπιθυμηταί τῆς άλλοτρίας κατά σπάνιν γῆς.



rise of the Nile at that season. The kings too by their successive enclosures secured those breathing-places which are so necessary for the health of a great city. It is estimated by Strabo that a quarter, or even a third, of the whole area was occupied by parks and palaces.

Among the royal buildings was the famous Museum with its covered walk and arcades, and its hall for the "fellows" of the Museum, as Professor Mahaffy aptly calls them, to dine in. This institution had endowments of its own, and was presided over by a priest, who was appointed by the King, and, at a later period, by the Emperor.

What relation, if any, the Alexandrian Library, which was the great glory of the Ptolemies, bore to the Museum, is not clear. The Museum stood there in Roman times, and became known as "the old Museum," when the emperor Claudius reared a new structure by its side, and ordained that his own immortal histories of the Etruscans and Carthaginians should be publicly read aloud once every year, one in the old building and the other in the new (Suet. Claud. 42). The library however is related to have been burnt during Cæsar's operations in Alexandria. Not a word is said on this subject by the historian of the Alexandrian War, but Seneca incidentally refers to the loss of 400,000 volumes.

The inhabitants of Alexandria are described by Polybius, who visited the city under the reign of the second Euergetes, commonly known as Physcon (B.C. 146-117), as falling into three classes. There were first the native Egyptians, whom he describes as intelligent and civilised; secondly the mercenary soldiers, who were many and unmannerly; and thirdly the Alexandrian citizens, who were better behaved than the military element, for though of mixed origin they were mainly of Greek blood.³

Polybius makes no mention of Jews in Alexandria, but we know

¹ Strabo XVII § 8, p. 794 των δὲ βασιλείων μέρος ἐστι καὶ τὸ Μουσεῖον, ἔχον περίπατον καὶ ἐξέδραν καὶ οἶκον μέγαν, ἐν ῷ τὸ συσσίτιον τῶν μετεχόντων τοῦ Μουσείου φιλολόγων ἀνδρῶν.

² De Tranq. An. 9—Quadringenta millia librorum Alexandriæ arserunt: pulcherrimum regiæ opulentiæ monumentum. According to Tertullian (Apol. 18) the MS. of the translators of the Old Testament was still to be seen in his day in the Serapeum along with the Hebrew original.

⁸ Polyb. XXXIV 14, being a fragment quoted by Strabo XVII 1 § 12, p. 797.

from other sources that there was a large colony of that people there. Their presence in Egypt was partly compulsory and partly voluntary. The first Ptolemy, surnamed Soter, who had a long and prosperous reign (B.c. 323-285), had invaded Palestine and captured Jerusalem on the sabbath-day, on which the Jews offered no de-He carried away with him many captives from the hillcountry of Judæa and from the parts about Jerusalem, and also from Samaria. These were all planted in Egypt, where they carried on their quarrel as to which was the true temple, whither yearly offerings should be sent — that at Jerusalem or the one on Gerizim. (Cp. Jn. 420.) Soter, recognising the fidelity of the Jew to his oath, employed many of these captives to garrison important posts, and gave them equal citizenship with the Macedonians. This liberal treatment of their countrymen induced many more Jews to immigrate voluntarily into Egypt, in spite of the prohibition in the Mosaic law — "Ye shall henceforth return no more that way" (Dt. 1716). There were also Jews in Egypt before this time, who came there under the Persian domination, and others before them who had been sent to fight with Psammetichus (B.C. 671-617) against the king of the Ethiopians (Aristeas § 13). Jeremiah, it will be remembered, was carried perforce by his countrymen into Egypt (Jer. 436-7, 441), some of whom may have escaped the destruction which he prophesied against them (Jer. 4216). This was shortly after the reign of Psam-Thus the return of the Jews to Egypt was no new thing, and there they again multiplied exceedingly, even as they are recorded to have done at the first. Philo, who was a contemporary of Jesus Christ, but lived into the reign of Claudius, declares that of the five districts of Alexandria, which were named according to the first five letters of the alphabet, two were especially known as Jewish quarters, and that the Jews were not confined to these (Lib. in Flac. § 8, II 525).

With this large Jewish population in Alexandria, whose native language was now Greek, and to whom Hebrew had ceased to be

¹ Josephus Ant. XII 1 confirms his statement of this fact by a quotation from Agatharchides of Cnidos, who wrote the history of the successors of Alexander — "Εστιν έθνος 'Ιουδαίων λεγόμενον, οι πόλιν όχυραν και μεγάλην έχοντες 'Ιεροσόλυμα, ταύτην ὑπερείδον ὑπὸ Πτολεμαίω γενομένην, ὅπλα λαβεῖν οὐ θελήσαντες, ἀλλα δια τὴν ἄκαιρον δεισιδαιμονίαν χαλεπὸν ὑπέμειναν ἔχειν δεσπότην.



intelligible, we see an obvious reason why the first translation of the Bible should have been made in that city. Arguing a priori we should certainly be inclined to assume that it was the necessities of the Alexandrian synagogue that brought about the translation. This however is not the account which has come down to us, and which worked its way into the fabric of Christian belief. That account represents the desire of the second Ptolemy for the completeness of his library, and Pagan curiosity about the sacred books of the Jews, as having been the motives which led to their translation into Greek. It is contained in a letter purporting to be written by one Aristeas to his brother Philocrates.

Aristeas, we gather, was a person of high account at the court of Ptolemy Philadelphus (B.c. 285-247), probably one of the three captains of the royal body-guard, Sosibius of Tarentum and Andreas (§§ 12, 40) being the other two.1 He was a warm admirer of the Jewish religion, but not himself a Jew by race.² Rather we are invited to think of him as a philosophic Pagan interested in the national customs of the Jews (§ 306). On one occasion he was present when King Ptolemy addressed a question to his librarian, Demetrius of Phalerum, the Athenian statesman and philosopher, as to the progress of the library. Demetrius replied that it already contained more than 200,000 volumes, and that he hoped in a short time to bring the number up to 500,000; at the same time he mentioned that there were some books of the Jewish law which it would be worth while to have transcribed and placed in the library. 'Then why not have it done?' said the king. 'You have full powers in the matter.' Demetrius mentioned a difficulty about translation, and the king came to the conclusion that he must write to the Highpriest of the Jews in order to have his purpose effected. Hereupon Aristeas seized an opportunity, for which he had long been waiting. He represented to the king that he could hardly with any grace ask a favour of the High-priest while so many of his countrymen were in bondage in Egypt. This suggestion being seconded by silent

² This again, while only implied in the letter, is explicitly stated by Josephus, who makes Aristeas say (Ant. XII 2 § 2) "Ισθι μέντοι γε, $\mathring{ω}$ βασιλε \mathring{v} , $\mathring{ω}$ ς οὕτε γένει προσήκων αὐτο \mathring{s} ς, οὕτε $\mathring{ο}μόφυλος$ αὐτ $\mathring{ω}$ ν $\mathring{ω}$ ν τα \mathring{v} τα περί αὐτ $\mathring{ω}$ ν $\mathring{ω}$ ς $\mathring{ω}$ ς.



¹ That Aristeas was himself captain of the body-guard is not stated in the letter, but it is not unnaturally inferred from it by Josephus.

prayer on the part of Aristeas and by the concurrence of Sosibius and Andreas, the result was an immense act of emancipation, by which all the Jewish slaves in Egypt, amounting to over 100,000, regained their freedom, at a cost to the king of more than 660 talents. The way was now clear for the contemplated accession to the The king called upon the librarian to send in his report. which is quoted as from the royal archives. In it Demetrius recommended that the king should write to the High-priest at Jerusalem. asking him to send to Egypt six elders from each of the twelve tribes, men of approved life and well versed in their own law, in order that the exact meaning of it might be obtained from the agreement among the majority (§ 32). Not content with his munificence in the redemption of the slaves, the king further displayed his magnificence in the handsome presents he prepared for the Temple. consisting of a table inlaid with precious stones together with gold and silver vessels for the use of the sanctuary.1 The conduct of the embassy was intrusted to Andreas and to Aristeas himself, who gives his brother an interesting account of the Temple and its services and the magnificent vestments of the High-priest, the conjoint effect of which he declares is enough to convert the heart of any man.2 Notices are also given of the citadel and of the city and country — its cultivation, its commerce, its harbours, and its population — which in some respects show the temerity of the tourist, for the writer speaks of the Jordan as flowing 'at the country of the Ptolemæans' (§ 117) into another river, which in its turn empties itself into the sea.

The High-priest Eleazar, in compliance with the request of Philadelphus, selected seventy-two venerable elders, six from each tribe, whose names are given, men not only learned in the law, but also skilled in the language and literature of the Greeks, who were to accompany the ambassadors to Egypt on the understanding that they were to be sent back when their work was done. Before their

^{8 § 121 :} cp. Philo Vita Mosis II § 6, p. 139.



¹ The description of these presents occupies a considerable portion of the letter, §§ 51-82.

 $^{^2}$ § 99 καὶ διαβεβαιοῦμαι πάντα ἄνθρωπον προσελθόντα τ $\hat{\eta}$ θεωρία τῶν προειρημένων els ἔκπληξιν ήξειν καὶ θαυμασμόν άδιήγητον, μετατραπέντα τ $\hat{\eta}$ διανοία διὰ τὴν περὶ ἐκαστὴν ἀγίαν κατασκευήν.

departure Eleazar held a conversation with his guests, in which he offered a defence of the ceremonial ordinances of the Jewish law, and expounded views on the symbolic meaning of clean and unclean animals, resembling those set forth in the Epistle which goes under the name of Barnabas.

When the deputation arrived in Egypt, the king waived the requirements of court ceremonial and received the elders in audience at once. He first paid reverence to the volume of the law written in letters of gold, which they carried with them, and then extended a welcome to its bearers. After this they were entertained for a week at banquets, at which everything was arranged by a special court functionary in accordance with their own customs, so that there might be nothing to offend their susceptibilities. the eldest of the Seventy-two, was asked to say grace, the ordinary court-chaplains being superseded for the occasion. The grace he pronounced was as follows: 'May God almighty fill thee, O King, with all the good things which he hath created; and grant to thee and to thy wife and to thy children and to those who think with thee to have these things without fail all the days of thy life!' (§ 185). The delivery of this benediction was followed by a round of applause and clapping of hands.

The feast of reason was added to the enjoyment of the royal fare. For at a certain point in the proceedings the king addressed questions of a vaguely ethico-political character to the elders, which were answered by them to the admiration of all, especially of the philosophers who had been invited to meet them, among whom was Menedemus of Eretria. Each evening for five days ten elders were interrogated, but on the sixth and seventh evenings eleven were taken, so as to complete the whole number. The questions were elaborated by the king beforehand, but the answers were given impromptu by the elders. The record of them occupies a considerable portion of the letter (§§ 187-294). The law of the answer, if we may so put it, seems to be that each should contain a reference to God and a compliment to the king. We are assured that we have them as they were taken down by the royal recorders.

At the close of this week's festivities an interval of three days

 $^{^1}$ Diog. Laert. Η § 140 Έπρέσβευσε δὲ καὶ πρὸς Πτολεμαΐον (probably Soter) καὶ Λυσίμαχον.



was allowed, after which the elders were conducted by Demetrius to the island of Pharos, which was connected with the mainland by a dam nearly a mile long and a bridge. At the north end of this island they were lodged in a building overlooking the sea, where they would enjoy absolute quiet. Demetrius then called upon them to perform their work of translation. We have particulars of their habit of life while it was going on. Early in the morning every day they presented themselves at court and, having paid their respects to the king, returned to their own quarters. Then they washed their hands in the sea, offered up a prayer to God, and betook themselves to the task of reading and translating. Their work was harmonized by collation, and the joint result was taken down by Demetrius (§ 302). After the ninth hour they were free to betake themselves to recreation. It so happened, we are told, that the work of transcription was accomplished in seventy-two days, just as though it had been done on purpose (§ 307).

When the whole was finished, Demetrius summoned all the Jews in Alexandria to the island of Pharos, and read the translation aloud to them all in the presence of the interpreters, after which a solemn curse was pronounced upon any one who altered it. Then the whole work was read over to the king, who expressed much admiration at the deep insight of the law-giver and asked how it was that historians and poets had combined to ignore his legislation. Demetrius of Phalerum replied that this was because of its sacred character. He had heard from Theopompus 2 that that historian had once wished to avail himself in his history of some inaccurate renderings from the Jewish law, and had suffered from mental disturbance for more than thirty days. In a lucid interval he prayed that it might be revealed to him why he was thus afflicted. Thereupon he was informed in a dream that it was because he had presumed to divulge divine things to 'common' men (§ 315: cp. Acts 1015). 'I have also,' added Demetrius, 'received information from Theodectes, the tragic poet,3 that, when he wished to transfer some of the contents of the



 $^{^1}$ § 301 το των έπτα σταδίων ανάχωμα της θαλάσσης: cp. Strabo XVII § 6, p. 792 τ $\hat{\varphi}$ έπτασταδί φ καλουμέν φ χώματι.

² Theopompus came to Egypt during the reign of Ptolemy Soter.

⁸ Theodectes died at the age of forty-one, about B.C. 334, i.e. at least half a century before the time of speaking: but the expression παρά Θεοδέκτου...

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Bible into a play of his own, he found himself suffering from cataract on the eyes, from which he only recovered after a long time, when he had propitiated the god.' On hearing this the king paid reverence to the books, and ordered them to be kept with religious care.

The elders, having now accomplished the work for which they had come, were dismissed by the king with handsome presents both to themselves and to Eleazar, to whom Philadelphus at the same time wrote a letter begging that, if any of the elders purposed to come and see him again, the High-priest would not prevent it.

Such is the traditional account of the origin of the Septuagint, of which we have next to consider the value. But first there are a few points to be noted.

To begin with, we see the reason of the name. The Seventy (Lat. LXX: Gk. of O') is a round number for the Seventy-two. There were seventy-two interpreters, who took seventy-two days over their work.

Next we see that the name is a misnomer as applied to the Greek version of the Old Testament generally. There is no word in Aristeas as to a translation by the Elders of anything but the Law.¹ But the name, having once been applied to the Greek translation, was gradually extended, as the Prophets and the Books were added in a Greek dress to the Law.

Thirdly we have to notice that in the Letter of Aristeas no claim to inspiration is advanced on behalf of the translators.

That the Bible, as we have it in English, is inspired, has often been tacitly assumed, but seldom laid down as a doctrine. But the inspiration of the Greek version was a point of belief with those who used it, and presumably is so to the present day in the Greek church. Already in Philo we find this claim advanced. He says that the interpreters all agreed in employing exactly the same words, 'as though by the whispering of some unseen prompter'

μετέλαβον έγώ (§ 316), as contrasted with ξφησεν ἀκηκοέναι Θεοπόμπου (§ 314), seems to imply that the communication was not direct.

¹ See §§ 30, 38, 309, 312: Jos. Ant. Proæm. § 3 οὐδὲ γὰρ πᾶσαν ἐκεῖνος (sc. Ἐλεάζαρος) ἔφθη λαβεῖν τὴν ἀναγραφὴν, ἀλλ' αὐτὰ μόνα τὰ τοῦ νόμου παρέδοσαν οἱ πεμφθέντες ἐπὶ τὴν ἐξήγησιν εἰς τὴν ᾿Αλεξάνδρειαν.



(Vita Mosis II § 7, II 140), and that a comparison of the original with the translation by those who are acquainted with both tongues will clearly show that they were not mere translators, but inspired hierophants and prophets.

Josephus (Ant. XII 2), presumably because he was not a Hellenist, and could read his Bible in the Hebrew, does not see the necessity for this doctrine of the inspiration of the Septuagint. He follows Aristeas closely, except at the end, where he actually turns the curse pronounced on alteration into an invitation to retrench superfluities or supply defects!

The early Christian Fathers gave play to their imagination over the story of the Septuagint. Justin Martyr (Apol. I 31 §§ 2-5) has a brief allusion to it, but the amount of credit which is due to him in this connexion may be judged from the fact that he makes Ptolemy send to King Herod for interpreters of the sacred books!

Irenæus about a quarter of a century later (A.D. 175) says that Ptolemy, being afraid lest the translators might combine to conceal the truth in some matter by their interpretation, had them isolated, and ordered each to translate the whole. When it was found that they all agreed word for word, then of a truth the Gentiles knew that the Scriptures were interpreted by inspiration of God. But this, he adds, was nothing surprising, seeing that, when the Scriptures had been lost during the captivity in Babylon, God inspired Ezra to rewrite them.²

Clement of Alexandria (about A.D. 190) follows to the same effect as to literal inspiration, and adds the prophetic writings to the work of the first interpreters (*Strom.* I § 148, p. 409 P).

Eusebius, with his exceptional regard for truth, is content to give us an epitome of Aristeas.³

Epiphanius however (died A.D. 402) is lavish of details. He tells us that the king had thirty-six houses constructed on the island of

- ¹ Cp. Aristeas § 211 with Jos. Ant. XII 2 § 13 ad fin.
- ² Irenæus quoted by Eus. H.E. V 8.
- ⁸ Prap. Ev. VIII 2-5 and 9. Josephus, Tertullian, Eusebius, and most subsequent writers with the exception of St. Jerome call Aristeas 'Aρισταΐοs. The two forms would appear not to have differed appreciably in pronunciation. In the names of two of the interpreters there is a similar variation, $Ba\sigma \epsilon as$ and $Ba\nu \epsilon as$ appearing also as $Ba\sigma alas$ and $Ba\nu alas$, whence it is an easy step to the more familiar Greek termination -alos.



Pharos, in which he shut up the interpreters two together. In these houses, which had no windows in the wall, but only skylights, the interpreters worked from morning till evening under lock and key. In the evening they were taken over in thirty-six different boats to the palace of Ptolemy Philadelphus, to dine with him. Then they slept two together in thirty-six different bedrooms. All these precautions were taken to prevent communication between the pairs, and yet when the thirty-six copies of each book of the Bible were compared together, they were found to be identical. 'So manifestly were these men inspired by the Holy Ghost, and where there was an addition made to the original, it was made by all, and where there was something taken away, it was taken away by all; and what they took away is not needed, and what they added is needed.'

This explicit assertion of the plenary inspiration of the Septuagint is manifestly prompted by the craving for an infallible Bible, which was felt in ancient as in modern times. St. Jerome, who, unlike the bulk of the Christian Fathers, made himself acquainted with the text of the original, nailed this false coin to the counter; 1 nevertheless his younger 2 contemporary Augustine gave it full currency again, declaring that the same Spirit which spoke through the prophets spoke also through their interpreters, and that any diversities there may be between the translation and the original are due to 'prophetic depth.' 8

These later embellishments of the story of the Septuagint may unhesitatingly be set aside as the outcome of pious imagination. But what of the original narrative which goes under the name of Aristeas? Is that to be regarded as fact or fiction?

At first sight we seem to have strong external evidence for its truth. There was an Alexandrian Jew named Aristobulus, who is



¹ Preface to the Pentateuch—et nescio quis primus auctor septuaginta cellulas Alexandriæ mendacio suo exstruxerit, quibus divisi eadem scriptitarint, cum Aristeas eiusdem Ptolemæi ὑπερασπιστὴs et multo post tempore Iosephus nihil tale retulerint, sed in una basilica congregatos contulisse scribant, non prophetasse.

² Jerome died A.D. 420, Augustine A.D. 430.

⁸ Aug. de Civ. Dei XVIII 42 and 43.

mentioned at the beginning of Second Maccabees as 'the teacher of king Ptolemy' (110). The Ptolemy in question was the sixth, surnamed Philometor (B.C. 180-145). Aristobulus, though a Jew, was also a Peripatetic philosopher, and anticipated Philo as an exponent of the allegorical method of interpreting Scripture. So at least we gather from Eusebius, who in his Præparatio Evangelica several times quotes a work on the 'Interpretation of the Holy Laws'1 addressed by Aristobulus to Philometor. The interest of this work to us is that in it Aristobulus refers to the translation made in the reign of his majesty's ancestor Philadelphus under the superintendence of Demetrius Phalereus. This seems decisive in favour of the historic character of the main facts recorded in the Letter of Aristeas. And there is another piece of external evidence to be added. For Philo, who himself lived at Alexandria, tells us that a festival was held every year on the island of Pharos in honour of the place whence the blessing of the Greek Bible first shone forth (Vita Mosis II § 7, II 141).

The external evidence being thus favourable, let us now examine the internal.

Time is the great revealer of secrets, and it is also, in another . sense, the great detector of forgeries. We have therefore first to inquire whether the document is consistent in point of chronology with its own claims. Who are the persons mentioned, and did they live together? With regard to what may be called the minor characters there is no difficulty. Aristeas himself, Andreas, and Sosibius are otherwise unknown, while in the case of Menedemus of Eretria, Theodectes, and Theopompus, we are not debarred by considerations of time from accepting what is said of them, though it would fit in better with the reign of the first than of the second Ptolemy. But the relations between Ptolemy Philadelphus and Demetrius of Phalerum, as represented in the Letter, are inconsistent with what we know from other sources. Demetrius was expelled from Athens in B.C. 307 by his namesake Demetrius the Besieger of Cities. Having subsequently found his way to Egypt, he became the chief friend of Ptolemy Soter, by whom he was even intrusted with legislation.2 Unfortunately for himself he advised that monarch to leave the king-



¹ Eus. Pr. Ev. VII 13, 14: VIII 9, 10: IX 6: XIII 11, 12.

² Ælian V.H. III 17: Plut. de Exsilio p. 602.

dom to his children by his first wife Eurydice. Soter however left it to Philadelphus, the son of Berenice, on whose accession Demetrius was disgraced. He died soon after owing to a snake-bite received during his sleep. This account is given by Diogenes Laertius (V § 78) on the authority of Hermippus, whom Josephus declares to have been a very exact historian. If his authority is good in favour of the Jews, it must be equally good against them.

It would seem then that, if Demetrius of Phalerum had anything to do with the translation of the Jewish Scriptures, that translation must have been made under the first Ptolemy. This is actually asserted by Irenæus, who seems here to have followed some account independent of Aristeas. And in another respect this alternative version of the facts is intrinsically more credible. For, whereas the Letter of Aristeas represents Eleazar as an independent potentate, Irenæus expressly says that the Jews were then subject to the Macedonians, by whom he doubtless means Ptolemy Soter, who is recorded to have subdued the country. But, if the Letter of Aristeas is wrong on so vital a point of chronology, it is plain that it cannot have been written by its assumed author, who can hardly be supposed to have been mistaken as to whose reign he was living under. In that case its historical character is gone, and we are at liberty to believe as much or as little of it as we please.

There are some minor points which have been urged as proofs of historical inaccuracy in the Letter, which do not seem to us to have any weight. One is connected with the letter of Eleazar, which begins thus (§ 41)—'If thou thyself art well, and the queen Arsinoë, thy sister, and the children, it will be well, and as we would have it.' Now Philadelphus had two wives in succession, both named Arsinoë. By the first, who was the daughter of Lysimachus, he had three children, Ptolemy, Lysimachus, and Berenice; by the second, who was his own sister, he had none. But then, as Eleazar was



¹ Cicero pro Rab. Post. § 23 implies that Demetrius was intentionally got rid of in this way — Demetrium et ex republica, quam optime gesserat, et ex doctrina nobilem et clarum, qui Phalereus vocitatus est, in eodem isto Ægyptio regno aspide ad corpus admota vita esse privatum.

² Against Apion I 22 — άνηρ περί πάσαν Ιστορίαν έπιμελής.

⁸ Quoted in Eusebius V 8.

addressing Ptolemy, who was aware of these facts, it would have been superfluous for him to guard himself against misconstruction (cp. § 45). Again (§ 180) Philadelphus is made to speak of his victory 'in the sea-fight against Antigonus.' It is asserted that Philadelphus was really defeated in this battle: but, if so, this falsification of fact is not inappropriate in the monarch's own mouth. Who does not know the elasticity of the term 'victory'?

More important than the preceding are two passages in which the author, despite his cleverness, seems to forget that he is Aristeas, and to speak from the standpoint of his own later age. For in § 28, in commenting on the systematic administration of the Ptolemies, he says 'for all things were done by these kings by means of decrees and in a very safe manner.' Now it is conceivable that Aristeas might say this with reference to Philadelphus and his father Soter, but it seems more like the expression of one who could already look back upon a dynasty. Again in § 182, in recording how the national customs of the Jews were complied with in the banquet, he says 'for it was so appointed by the king, as you can still see now.' This could hardly be said by a person writing in the reign of which he is speaking.

Our inquiries then seem to have landed us in this rather anomalous situation, that, while external evidence attests the genuineness of the Letter, internal evidence forbids us to accept it. But what if the chief witness be himself found to be an impostor? the view taken by those who are careful to speak of the pseudo-Aristobulus. Aristobulus, the teacher of Ptolemy, would be a tempting godfather to a Jewish author wishing to enforce his own opinions. One thing is certain, namely, that the Orphic verses quoted by Aristobulus (Eus. Pr. Ev. XIII 12) are not of Greek but of Jewish origin. This however does not prove much. For since they were employed by some Jew, why not by one as well as by another? The Jewish Sibylline verses also go back to the reign of Ptolemy Philometor. There is another thing which may be affirmed with safety, namely, that the closest parallel to the Greek of Aristeas is to be found in the Greek of Aristobulus. Indeed it might well be believed that both works were by the same hand. We incline therefore to think that whatever was the date of the 'Interpretation of the Holy Laws' was the date also of the Letter of Aristeas. If the former work is really by Aristobulus writing under Ptolemy Philometor, then we assign the Letter to the same period. But, if the Jewish love of pseudonymity deludes us here also, then we are unmoored from our anchorage, and can be certain of nothing except that the Letter was accepted as history by the time of Josephus, who paraphrases a great part of it, and mentions the name of the supposed author. Philo's evidence is not so clear. He agrees with the author of the Letter in making the translation take place under Philadelphus, but he diverges from him, as we have seen, in asserting its inspiration, nor does he anywhere refer to the writer as his authority in the way Josephus does.

The Teubner editor of the Letter, Paul Wendland, puts its composition later than the time of the Maccabees (say after B.c. 96) and before the invasion of Palestine by the Romans, B.C. 63. The earlier limit is determined by arguments from names, which might be disputed, and the later is taken for granted. We ourselves think that the work was composed before the Jews had any close acquaintance with the Romans: but there is a point which might be urged against this view. Among the questions asked by Philadelphus of the Elders there are two in immediate succession - (1) What kind of men ought to be appointed στρατηγοί? (2) What kind of men might to be appointed 'commanders of the forces'? (§§ 280, 281). One or other of these questions seems superfluous until we inquire into the meaning of στρατηγοί in this context. The answer to the question in the text clearly shows that the word here stands for 'judges.' Now, if we remember that στρατηγός was the Greek equivalent for the Roman practor, it might at first seem that it could only have been under the Romans that στρατηγός acquired the meaning of 'judge.' But this leaves out of sight the question how στρατηγός came to be selected as the equivalent of the Roman practor. The word must already in Greek have connoted civil as well as military functions before it could have seemed to be a fit translation of practor. And this we know to have been the case. The στρατηγοί at Athens were judges as well as generals. At Alexandria they seem to have become judges instead of generals.

Turning now from the date of the Letter of Aristeas to that of the Septuagint itself, we have already found that there were two forms of the tradition with regard to its origin, one putting it under the reign of the second, the other under that of the first Ptolemy. The latter comes to us through Irenæus and is compatible with the part assigned to Demetrius of Phalerum in getting the Law of Moses translated, whereas the former is not. Both versions of the story were known to Clement of Alexandria, who gives the preference to the former. They were combined by Anatolius (Eus. H.E. VII 32), who declares that Aristobulus himself was one of the Seventy, and addressed his books on the Interpretation of the Law of Moses to the first two Ptolemies. This however is out of keeping with the fragments of Aristobulus themselves.

From the Prologue to Ecclesiasticus we may fairly infer that 'the Law, the Prophecies, and the rest of the Books,' so far as the last were then written, already existed in Greek at the time of writing, and the text itself shows acquaintance with the phraseology of the Septuagint version of the Pentateuch. That Prologue cannot have been written later than 132 B.c., and may have been written as early as the reign of the first Euergetes, who succeeded Philadelphus (B.c. 247-222).

Philo displays an acquaintance through the Greek with all the books of the Old Testament, except Esther, Ecclesiastes, the Song of Songs, and Daniel. But he quotes the Prophets and Psalms sparsely, and seems to regard them as inferior in authority to the Law.

The making of the Septuagint, as we have it, was not a single act, but a long process, extending perhaps from the reign of the first Ptolemy down to the second century after Christ: for the translation of Ecclesiastes looks as if it had been incorporated from the version of Aquila, of which we shall speak presently. Tradition is perhaps right in connecting the original translation of the Law with the desire of the early Ptolemies for the completeness of their library. Eusebius sees in this the hand of Providence preparing

1 In that case the words 'In the eight and thirtieth year in the reign of Euergetes I came into Egypt' may mean simply 'When I was thirty-eight years old,' etc., which is the sense in which Professor Mahaffy takes them. Wendland has pointed out a resemblance of expression which might seem to imply that the writer of the Letter was acquainted with the Prologue to Ecclesiasticus. Cp. Aristeas § 7 with the words in the Prologue — καὶ ὡς οὐ μόνον . . . χρησίμους εἶναι.



the world for the coming of Christ by the diffusion of the Scriptures, a boon which could not otherwise have been wrung from Jewish exclusiveness (*Pr. Ev.* VIII 1).

We need not doubt Tertullian's word when he says that the Old Testament Scriptures in Greek were to be seen in the Serapeum in his own day along with their originals. But the question is how they got there. Were they really translated for the library? Or, having been translated by the Jews for their own use was a copy demanded for the library? On this question each must judge for himself. To us the story of the Seventy-two Interpreters carries no conviction. For why should the king send to Judæa for interpreters, when there was so large a Jewish population in his own kingdom? The seventy-two interpreters, six from each tribe, savour strongly of the same motive which dictated the subsequent embellishments of the story, namely, the desire to confer authority upon the Hellenist Scriptures. We lay no stress in this connexion on the loss of the ten tribes, which has been supposed to render the story impossible from the commencement. If it had been an utter impossibility to find six men from each tribe at Jerusalem, no Jew would have been likely to invent such a story. Moreover in New Testament times the ten tribes were not regarded as utterly lost (Acts 267. James 11). Though they never came back as a body, probably many of them returned individually to Palestine; and the Jews were so careful of their genealogies that it would be known to what tribe they belonged. The wholesale emancipation of Jewish slaves by Philadelphus at his own cost is so noble an example to kings that it is a pity to attack its historicity: but it is necessary to point out that the price recorded to have been paid for each, namely twenty drachmas, is utterly below the market-value, so that the soldiers and subjects of Philadelphus would have had a right to complain of his being generous at their expense.1 Josephus is so conscious of this flaw in the story, that in two places he quietly inserts 'a hundred' before the 'twenty drachmas,' notwithstanding that this sixfold, but still modest, price does not square with the total.

Of any attempt prior to the Septuagint to translate the Hebrew Scriptures we have no authentic information. It is true that the

¹ On the price of slaves see Xen. Mem. II 5 § 2: Plato Anterastæ 135 C: Lucian Vit. Auct. 27.



writer of the Letter speaks of previous incorrect translations of the Law (§ 314) as having been used by Theopompus: but his motive seems to be a desire to exalt the correctness of what may be called the authorised version. Similarly Aristobulus (Eus. Pr. Ev. IX 6, XIII 12) speaks of parts of the Pentateuch as having been translated 'before Demetrius of Phalerum' and before 'the supremacy of Alexander and the Persians.' But again there is a definite motive to be found for this vague chronological statement in the attempt which was made at Alexandria to show that Plato and before him Pythagoras were deeply indebted to Moses.¹ For when the Alexandrian Jews paid Greek philosophy the compliment of finding that in it lay the inner meaning of their own Scriptures, they endeavoured at the same time to redress the balance by proving that Greek philosophy was originally derived from Jewish religion, so that, if in Moses one should find Plato, that was only because Plato was inspired by Moses. The motto of this school is conveyed in the question of Numenius 'What is Plato but Moses Atticizing?' One of its methods, we regret to add, was the fabrication of Orphic and Sibylline verses, to which we have already had occasion to allude. This industry was carried on by the Christians, and affords a reason why in the vision of Hermas (Herm. Past. Vis. II 4 § 1) the Sibyl could at first sight be confounded with the Church. In Lactantius the Sibylline verses form one of the chief evidences of Christianity.

Of translations of the Old Testament subsequent to the Septuagint the three most famous are those of Aquila, Theodotion, and Symmachus. Aquila, like his namesake, the husband of Priscilla, was a native of Pontus, and though not a Jew by birth was a proselyte to the Jewish religion. His version is distinguished by the total sacrifice of the Greek to the letter of the Hebrew text. So much is this the case that a Hebrew prefix which is both a sign of the accusative and has also the meaning 'with' is represented, where it occurs in the former sense, by $\sigma \acute{\nu} \nu$, so that we are presented with the phenomenon of $\sigma \acute{\nu} \nu$ with the accusative. This peculiarity pre-

¹ Aristobulus in Eus. Pr. Ev. XIII 12 § 1 — Φανερον ότι κατηκολούθησεν ό Πλάτων τ $\hat{\eta}$ καθ' $\hat{\eta}$ μᾶς νομοθεσία, και φανερος έστι περιειργασμένος ἔκαστα τῶν έν αὐτ $\hat{\eta}$. Διερμήνευται γὰρ πρὸ Δημητρίου τοῦ Φαληρέως δι' ἐτέρων πρὸ τῆς 'Αλεξάνδρου καὶ Περσῶν ἐπικρατήσεως κτλ. . . . Γέγονε γὰρ πολυμαθής, καθώς και Πυθαγόρας πολλὰ τῶν παρ' $\hat{\eta}$ μῖν μετενέγκας εἰς τὴν ἐαυτοῦ δογματοποιίαν κατεχώρισεν.



sents itself in the Greek version of Ecclesiastes alone among the books of the Septuagint, so that the rendering of that late work may be conjectured to be due to Aquila. This translator lived during the reign of Hadrian (A.D. 117-138).

Theodotion of Ephesus is said to have lived towards the close of the same century, under Commodus (A.D. 180-192). He also was a Jewish proselyte. His work was rather a revision of the Septuagint than an independent translation. So far as the book of Daniel is concerned, it was accepted by the Christian Church, and the older Septuagint version was discarded.

Symmachus of Samaria, who, according to Eusebius (H.E. VI 17), was an Ebionite Christian, flourished in the next reign, that of Septimius Severus (A.D. 193-211). His version was more literary in form than that of Aquila.

The reader will observe that all three of these versions come from the side of Judaism. The Christian Church was content with the Septuagint, whereon to found its claim as to the witness of the Old Testament to Christ. Eusebius points to the providential nature of the fact that the prophecies which foretold his coming were stored in a public library under the auspices of a Pagan king centuries before his appearance, so that the coincidence between prediction and fulfilment could not be ascribed to any fraud on the part of the The Jews however were not so well satisfied with this aspect of things. The question of the Virgin birth divided the religious world then, as it does now. Aquila and Theodotion were at one in substituting veaves for maphévos in Isaiah 714, and the Ebionites found support in this for their declaration that Jesus was the son of Joseph. There were writings of Symmachus still extant in the time of Eusebius, which were directed against the Gospel according to St. Matthew (H.E. VI 17).

Besides these well-known versions there were two other anonymous ones, which were brought to light through the industry and good fortune of Origen, the most scholarly of the Christian Fathers. One of these, which was called the Fifth Edition, was found hidden in an old wine-cask at Jericho in the reign of that Antoninus who is better known as Caracalla (A.D. 211-217); the other, which was called the Sixth Edition, was discovered in the subsequent reign of

 $^{^1}$ E.g. 2^{17} kal $\epsilon\mu$ longa σ $\partial \nu$ τ $\partial \nu$ ζ ω $\partial \nu$.



Alexander Severus (A.D. 222-235) concealed in a similar receptacle at Nicopolis in Epirus, where we may presume St. Paul to have spent his last winter (Tit. 3¹²). Who knows but that it may have been one of the books which he was so urgent upon Timothy to bring with him? We do not think the chances very strongly in favour of this hypothesis: but it would account for some things, if we knew St. Paul to have had access to another version besides the Septuagint.

The renderings of the four main versions were arranged by Origen in parallel columns along with the original both in Hebrew and Greek characters, in a work which was consequently known as the Hexapla. For the Psalms Eusebius tells us Origen employed 'not only a fifth, but also a sixth and seventh interpretation' (H.E. VI 16). There was another work published by Origen called the Tetrapla, which contained only the Septuagint along with the versions of Aquila, Symmachus, and Theodotion. What the 'seventh interpretation' spoken of by Eusebius was, it would be hard to say. What is called by Theodoret the Seventh Edition was the recension of Lucian, which was later than the work of Origen. Lucian was martyred under Diocletian (284–305 A.D.).

The work of Origen might enlighten the learned, but it did not affect the unique position held in the Christian Church by the Septuagint ever since it was taken over from the Hellenist Jews. We are familiar with the constant appeal made by the writers of the New Testament to 'Scripture,' an appeal couched in such words as 'It is written' or 'As the Scripture saith.' In the great majority of cases the Scripture thus appealed to is undoubtedly the Septuagint; seldom, if ever, is it the Hebrew original. We have seen how, even before the Christian era, the Septuagint had acquired for itself the position of an inspired book. Some four centuries after that era St. Augustine remarks that the Greek-speaking Christians for the most part did not even know whether there was any other word of God than the Septuagint (C.D. XVIII, 43). So when other nations became converted to Christianity and wanted the Scriptures in their own tongues, it was almost always the Septuagint which formed the basis of the translation. This was so in the case of the early Latin version, which was in use before the Vulgate; and it was so also in the case of the translations made into Coptic, Ethiopic, Armenian, Georgian, Gothic, and other languages. The only exception to the rule is the first Syriac version, which was made direct from the Hebrew. When at the close of the fourth century St. Jerome had recourse to the Hebrew original in revising the accepted Latin text, the authority of the Septuagint stood in the way of the immediate acceptance of his work. 'The Churches of Christ,' said St. Augustine, 'do not think that anyone is to be preferred to the authority of so many men chosen out by the High-priest Eleazar for the accomplishment of so great a work.'

Nevertheless Jerome's revision did triumph in the end, and under the name of the Vulgate became the accepted text of the Western Church. But the Vulgate itself is deeply tinctured by the Septuagint and has in its turn influenced our English Bible. Many of the names of Scripture characters, e.g. Balaam and Samson, come to us from the Septuagint, not from the Hebrew; our Bible often follows the verse-division of the Septuagint as against that of the Hebrew; the titles of the five books of Moses are derived from the Septuagint, not from the Hebrew. Thus the Septuagint, while it still survives in the East, continued its reign even in the West through the Vulgate; nor was it until the time of the Reformation that the Hebrew Scriptures themselves began to be generally studied in Western Europe.

Never surely has a translation of any book exercised so profound an influence upon the world as the Septuagint version of the Old Testament. This work has had more bearing upon ourselves than we are perhaps inclined to think. For it was the first step towards that fusion of the Hebraic with the Hellenic strain, which has issued in the mind and heart of modern Christendom. Like the opening of the Suez Canal, it let the waters of the East mingle with those of the West, bearing with them many a freight of precious merchandise. Without the Septuagint there could have been, humanly speaking, no New Testament: for the former provided to the latter not only its vehicle of language, but to a great extent also its moulds of thought. These last were of course ultimately Semitic, but when religious ideas had to be expressed in Greek, it was difficult for them to escape change in the process.

So long as the New Testament is of interest to mankind, the Septuagint must share that interest with it. The true meaning of



the former can only be arrived at by correct interpretation of the language, and such correct interpretation is well-nigh impossible to those who come to the Jewish Greek of the reign of Nero and later with notions derived from the age of Pericles. Not only had the literary language itself, even as used by the most correct writers. undergone great changes during the interval, but, further than this, the New Testament is not written in literary, but rather in colloquial Greek, and in the colloquial Greek of men whose original language and ways of thinking were Semitic, and whose expression was influenced at every turn by the phraseology of the Old Testament. If we wish then to understand the Greek of the New Testament, it is plain that we must compare it with the Greek of the Old, which belongs, like it, to post-classical times, is colloquial rather than literary, and is so deeply affected by Semitic influence as often to be hardly Greek at all, but rather Hebrew in disguise. That everything should be compared in the first instance with that to which it is most like is an obvious principle of scientific method, but one which hitherto can hardly be said to have been generally applied to the study of the New Testament. Now however there are manifold signs that scholars are beginning to realise the importance of the study of the Greek Old Testament in its bearing upon the interpretation of the New.

Attic Greek was like a vintage of rare flavour which would only grow on a circumscribed soil. When Greek became a world-language, as it did after the conquests of Alexander, it had to surrender much of its delicacy, but it still remained an effective instrument of thought and a fit vehicle for philosophy and history. The cosmopolitan form of literary Greek which then came into use among men of non-Attic, often of non-Hellenic origin, was known as the Common (κοινή, sc. διάλεκτος) or Hellenic dialect. Aristotle may be considered the first of the Hellenists, though, as a disciple of Plato, he is far nearer to Attic purity than the Stoics, Epicureans, and Academics who followed him.

Hellenistic Greek we may regard as the genus, of which Alexandrian Greek is a species. Now the language of the Septuagint is a variety of Alexandrian Greek, but a very peculiar variety. It is no fair specimen either of the colloquial or of the literary language of Alexandria.



The interesting light thrown upon the vocabulary of the Septuagint by the recent publication of Egyptian Papyri has led some writers to suppose that the language of the Septuagint has nothing to distinguish it from Greek as spoken daily in the kingdom of the Ptolemies. Hence some fine scorn has been wasted on the 'myth' of a 'Biblical' Greek. 'Biblical Greek' was a term aptly applied by the late Dr. Hatch to the language of the Septuagint and New Testament conjointly. It is a serviceable word, which it would be unwise to discard. For, viewed as Greek, these two books have features in common which are shared with them by no other docu-These features arise from the strong Semitic infusion that is contained in both. The Septuagint is, except on occasions, a literal translation from the Hebrew. Now a literal translation is only half a translation. It changes the vocabulary, while it leaves unchanged the syntax. But the life of a language lies rather in the syntax than in the vocabulary. So, while the vocabulary of the Septuagint is that of the market-place of Alexandria, the modes of thought are purely Hebraic. This is a rough statement concerning the Septuagint as a whole: but, as the whole is not homogeneous, it does not apply to all the parts. The Septuagint does contain writing, especially in the books of the Maccabees, which is Greek, not Hebrew, in spirit, and which may fairly be compared with the Alexandrian Greek of Philo.

The New Testament, having itself been written in Greek, is not so saturated with Hebrew as the Septuagint: still the resemblance in this respect is close enough to warrant the two being classed together under the title of Biblical Greek. Hence we must dissent from the language of Deissmann, when he says 'The linguistic unity of the Greek Bible appears only against the background of classical, not of contemporary "profane," Greek.' Biblical Greek does appear to us to have a linguistic unity, whether as compared with the current Alexandrian of the Papyri or with the literary language of such fairly contemporary authors as Aristeas, Aristobulus, and Philo, not to add others who might more justly be called 'profane.'

The language of the Septuagint, so far as it is Greek at all, is the colloquial Greek of Alexandria, but it is Biblical Greek, because it contains so large an element, which is not Hellenic, but Semitic.



Josephus, it has been asserted, employs only one Hebraism, namely, the use of $\pi\rho\sigma\sigma\tau(\theta\epsilon\sigma\theta\omega)$ with another verb in the sense of 'doing something again' (see *Gram. of Sept. Gk.* § 113). For the accuracy of this statement it would be hazardous to vouch, but the possibility of its being made serves to show the broad difference that there is between Hellenistic Greek, even as employed by a Jew, who, we know, had to learn the language, and the Biblical Greek of the Septuagint.

The uncompromising Hebraism of the Septuagint is doubtless due in part to the reverence felt by the translators for the Sacred Text. It was their business to give the very words of the Hebrew Bible to the Greek world, or to those of their own countrymen who lived in it and used its speech; as to the genius of the Greek language, that was entirely ignored. Take for instance Numbers 9^{10} — "Aνθρωπος ἄνθρωπος ὅς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχ ϳ ἀνθρώπου, ἡ ἐν ὁδῷ μακρὰν ὑμ̂ν ἡ ἐν ταῖς γενεαῖς ὑμῶν, καὶ ποιήσει τὸ πάσχα Κυρίφ. Does anyone suppose that stuff of that sort was ever spoken at Alexandria? It might as well be maintained that a schoolboy's translation of Euripides represents English as spoken in America.

One of our difficulties in explaining the meaning of the Greek in the Septuagint is that it is often doubtful whether the Greek had a meaning to those who wrote it. One often cannot be sure that they did not write down, without attaching any significance to them, the Greek words which seemed to be the nearest equivalents to the Hebrew before them. This is especially the case in the poetical passages, of which Deuteronomy 33^{10 b} will serve for an instance—

επιθήσουσιν θυμίαμα ἐν ὀργῆ σου, διὰ παντὸς ἐπὶ τὸ θυσιαστήριόν σου. We can account for this by aid of the original: but what did it mean to the translator?

Another obvious cause of difference between Biblical and Alexandrian Greek is the necessity under which the translators found themselves of inventing terms to express ideas which were wholly foreign to the Greek mind.

The result of these various causes is often such as to cause disgust to the classical student. Indeed a learned Jesuit Father has confessed to us what a shock he received on first making acquaintance with the Greek of the Septuagint. But the fastidiousness of the classical scholar must not be nourished at the expense of nar-

rowing the bounds of thought. The Greek language did not die with Plato; it is not dead yet; like the Roman Empire it is interesting in all stages of its growth and its decline. One important stage of its life-history is the ecclesiastical Greek, which followed the introduction of Christianity. This would never have been but for the New Testament. But neither, as we have said before, would the New Testament itself have been but for the Septuagint.

GRAMMAR OF SEPTUAGINT GREEK

ACCIDENCE

NOUNS, 1-14

1. Disuse of the Dual. The Greek of the LXX has two numbers, the singular and the plural. The dual, which was already falling into disuse in the time of Homer, and which is seldom adhered to systematically in classical writers, has disappeared altogether.

Gen. 40^2 έπὶ τοῖς δυσὶν εὐνούχοις αὐτοῦ. Εχ. 4^9 τοῖς δυσὶ σημείοις τούτοις.

Contrast with the above -

Plat. Rep. 470 Β ἐπὶ δυοῖν τινοῖν διαφοραῖν. Isoer. Paneg. 55 c περὶ τοῖν πολέοιν τούτοιν.

2. Eis as Article. Under the influence of Hebrew idiom we find the numeral ϵ 's turning into an indefinite pronoun in the Greek of the LXX, as in Gen. 42^{27} $\lambda \acute{v}\sigma as$ $\delta \acute{\epsilon}$ ϵ 's $\tau \acute{o}v$ $\mu \acute{a}\rho \sigma \iota \pi \pi o v$ a $\dot{v}\tau o \acute{v}$, and then subsiding into a mere article, as —

Jdg. 13^2 ἀνὴρ εἶs, 9^{83} γυνὴ μία. ii K. 2^{18} ὡσεὶ μία δορκὰς ἐν ἀγρῷ. ii Esd. 4^8 ἔγραψαν ἐπιστολὴν μίαν. Ezk. 4^9 ἄγγος εν ὀστράκινον.

There are instances of the same usage in the two most Hebraistic books of the N.T.

Mt. 8^{19} εἶς γραμματεύς, 9^{18} ἄρχων εἶς, 21^{19} συκῆν μίαν, 26^{69} μία παιδίσκη. Rev. 8^{18} ένὸς ἀετοῦ, 9^{13} φωνὴν μίαν, 18^{21} εἷς ἄγγελος, 19^{17} ένα ἄγγελον.

Our own indefinite article 'a' or 'an' (Scotch ane) is originally the same as 'one.' We can also see the beginning of the French article in the colloquial language of the Latin comedians.

Ter. And. 118 forte unam aspicio adulescentulam. Plaut. Most. 990 unum vidi mortuum efferri foras.

Apart from the influence of Hebrew, ϵls is occasionally found in good Greek on the way to becoming an article. See L. & S. under



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- cls 4. In German the indefinite article and the first of the numerals coincide, and so a German, in beginning to speak English, frequently puts 'one' for 'a.' In the same way a Hebrew learning to speak Greek said cls ἀστός and so on.
- 3. First Declension. In classical Greek there is a tendency for proper names, especially those of foreign origin, which end in the nominative in -a preceded by a consonant other than ρ , to retain the a in the genitive, e.g. Λήδας, 'Ανδρομέδας, Κομπλέγας (name of a Spanish town, App. VI De Reb. Hisp. 43). In pursuance of this analogy we have such genitives as Βάλλας and Ζέλφας (Gen. 37²), Σουσάννας (Sus. O⁽³⁰⁾).

On the other hand, nouns in -a pure, or -a preceded by ρ , are in a few instances found in the LXX to take the Ionic form of the genitive and dative in -ns and -n.

Ex. 8^{21} κυνόμυιαν . . . κυνομυίης, 15^{9} and Gen. 27^{40} τ $\hat{\eta}$ μαχαίρη. i K. 25^{20} αὐτης έπιβεβηκυίης έπὶ την ὅνον. ii Mac. 8^{22} , 12^{22} σπείρης.

It is said that in the Papyri $\sigma\pi\epsilon\hat{i}\rho\eta s$ is always used, never $\sigma\pi\epsilon\hat{i}\rho\alpha s$. The plural of $\gamma\hat{\eta}$ is found in the LXX.

Acc. γâs iv K. 18³⁵. Gen. γαιῶν iv K. 18³⁵: Ps. 48¹¹: Ezk. 36²⁴: ii Esd. 9¹ and three other passages. Dat. γαῖs iv K. 19¹¹. γαίαις Dan. O' 11⁴².

4. Second Declension. $\theta \epsilon \delta s$ has a vocative $\theta \epsilon \epsilon$. Dt. 3^{24} : Jdg. 21^3 , 16^{28} : Wisd. 9^1 . Usually, however, the nominative is employed for the vocative, as in —

Ps. 211 'Ο Θεὸς ὁ Θεός μου πρόσχες μοι · ίνατί εγκατέλιπες με;

But in Matthew 27⁴⁶ this passage assumes the form —

Θεέ μου, Θεέ μου, ίνατί με έγκατέλιπες;

The Attic form of this declension is of rare occurrence in the LXX. $\lambda \alpha \delta_s$ and $\nu \alpha \delta_s$ are the regular forms. $\lambda \epsilon \delta_s$ does not occur at all, and $\nu \epsilon \delta_s$ only in Second Maccabees. $\delta \lambda \delta_s$ is common: but for that there is no non-Attic form, as it does not arise, like the others, on the principle of transposition of quantity.

5. Third Declension. The word $\sigma\kappa\nu'\psi$ (Ex. 8^{16}) is interesting, as adding another instance of a noun-stem in $-\phi$ to the rare word $\kappa\alpha\tau\hat{\eta}$ - $\lambda\iota\psi$ and $\nu'\iota\phi\alpha$, which occurs only in the accusative in Hes. Op. 533. $\Sigma\kappa\nu'\psi$ is also found in the LXX with stem $\sigma\kappa\nu\iota\pi$ -.



6. Absence of Contraction. Many words are left uncontracted in the LXX which in Attic Greek would be contracted, e.g. —

Dt. 18^{11} ἐπαείδων ἐπαοιδήν. Prov. 3^8 ὀστέοις. Sir. 6^{30} χρύσεος. Ps. 73^{17} ἔαρ.

The accusative plural of $\beta o \hat{v}_s$ is always $\beta \acute{o}_a s$, e.g. Gen. 41⁴. Similarly the accusative plural of $\tilde{\iota}\chi\theta\nu s$ is left uncontracted wherever it occurs. Gen. 9²: Nb. 11⁵: Ps. 8⁸, 104²⁹: Hbk. 1¹⁴: Ezk. 29⁴. So also $\sigma r \acute{a}_{\chi} \nu c s$, $\sigma r \acute{a}_{\chi} \nu c s$, Gen. 41^{5,7}.

7. Feminine Forms of Movable Substantives. The form $\beta a\sigma i\lambda \omega \sigma a$ for $\beta a\sigma i\lambda \epsilon \omega$ was not approved by Atticists. It is common in the LXX, whereas $\beta a\sigma i\lambda \epsilon \omega$ does not occur. Cp. Acts 8^{2} . On the analogy of it we have $\lambda \rho a\beta \omega \sigma a$ in Job 42^{17} °, $\phi \nu \lambda a \kappa \omega \sigma a$ in Song 16. The following also may be noted:—

γενέτις Wisd. 712 A, τεχνίτις 722, μύστις 84. ύβρίστρια Jer. 2781.

8. Heteroclite Nouns.

aiθάλη (Ex. 98, 10) for aĭθαλος, which does not occur.

αλων (Hos. 9^2), άλωνος (Jdg. 15^5) for άλως, άλω. Cp. Mt. 3^{12} , Lk. 3^{17} τὴν άλωνα. In the LXX both άλων and άλως are of common gender. Thus Ruth 3^2 τὸν ἄλωνα, 3^{14} τὴν άλωνα: Jdg. 6^{37} τῆ άλωνι: i Chr. 21^{15} ἐν τῷ άλῳ, 21^{21} ἐκ τῆς άλω. Josephus (Ant. ∇ 9 § 3) has τῆς άλωος.

γήρους, γήρει for γήρως, γήρα, but nominative always γήρως. For γήρους see Gen. 37³: Ps. 70^{9, 18}: but in Gen. 44²⁰ γήρως. For γήρει see Gen. 15¹⁵, Ps. 91¹⁵, Sir. 8⁶, Dan. O' 6¹. When one form is used, the other generally occurs as a variant. In Clement i Cor. 63³ we have τως γήρους.

čλεος, τό for čλεος, δ. Plural τὰ ελέη (Ps. 167). The masculine form occurs in some dozen and a half passages (e.g. Ps. 8311: Prov. 316, 1422). In N.T. also and in the Apostolic Fathers the neuter is the prevailing form, e.g. ii Tim. 116,16: Tit. 35: Hb. 416: Herm. Past. Vis. II 2 § 3, III 9 § 1, Sim. IV § 2: i Clem. 91, 141: ii Clem. 31, 162: Barn. Ep. 152. In Mt. 913, 127, 2323 the masculine form occurs, the two former being quotations from Hos. 66, where the LXX has the neuter.

ἔνεδρον (Jdg. 16²) for ἐνέδρα. The former is quite common, the latter occurs only in Josh. 8^{7,9}, Ps. 9²⁸.

λύχνος, τό (Dan. O' 50).

νίκος, τό (i Esd. 3°) for νίκη. Cp. i Cor. 15^{55, 57}: Herm. Past. Mdt. XII 2 § 5.



σκότος, τό for δ, occurs in the best Attic prose as well as in the LXX (e.g. Is. 42¹⁶) and in N.T. (e.g. i Thes. 5⁵). Cp. Barn. Ep. 14⁶, 18¹.

The N.T. and Apostolic Fathers afford other instances of heteroclites, which do not occur in the LXX. Thus—

ζηλος, τό (Phil. 3^6 : i Clem. $4^{8,11,13}$, $6^{1,2}$, 9^1 , 63^2 , but in $5^{2,5}$ διὰ ζηλον: Ignat. ad Tral. 4^2).

πλοῦς declined like βοῦς (Acts 27°: Mart. S. Ign. III εἴχετο τοῦ πλοός).

πλοῦτος, τό (ii Cor. 8²: Eph. 1⁷, 2⁷, 3^{8, 16}: Phil. 4¹⁹: Col. 1²⁷, 2²). τῦφος, τό (i Clem. 13¹).

9. Verbal Nouns in - μ a. α . The abundance of verbal nouns in - μ a is characteristic of Hellenistic Greek from Aristotle onwards. The following instances from the LXX are taken at random—

άγνόημα Gen. 43¹² (6 times in all). ἀνόμημα i K. 25²⁸ (17 times in all). διχοτόμημα Gen. 15¹¹ (5 times in all). κατάλειμμα Gen. 45⁷ (20 times in all). ὕψωμα . . . γαυρίαμα . . . καύχημα Judith 15⁹.

b. A point better worth noting is the preference for the short radical vowel in their formation, e.g. —

ἀνάθεμα Lvt. 27²⁸ etc. So in N.T. Acts 23¹⁴: Rom. 9³: i Cor. 12³, 16²²: Gal. 1^{8,9}. In Judith 16¹⁹ we have the classical form ἀνάθημα. For the short vowel in the LXX, cp. θέμα, ἔκθεμα, ἐπίθεμα, παράθεμα, πρόσθεμα, σύνθεμα.

άφαίρεμα Ex. 2927: Lvt. 74,24 etc.

ἄφεμα i Mac. 928. So κάθεμα, Is. 319, Ezk. 1611.

δόμα Gen. 256 etc. So in N.T.

ευρεμα Sir. 209, 294.

έψεμα Gen. 2529 etc.

σύστεμα Gen. 1¹⁰ etc. So ἀνάστεμα. In Judith 12⁸ ἀνάστημα. χύμα (for χεῦμα) ii Mac. 2²⁴.

10. Non-Attic Forms of Substantives.

άλώπηκας accusative plural (Jdg. 154) for άλώπεκας.

αρκος (i K. 1734) for αρκτος, which does not occur. Cp. Rev. 132 αρκου.

δίνα (Job 1311, 2810) for δίνη.

ἔνυστρον (Dt. 188) for ήνυστρον. So in Jos. Ant. IV 4 § 4.

ἐπαοιδός (Ex. 711) for ἐπφδός, which does not occur.

κλίβανος (Ex. 726) for κρίβανος. So also in N.T.

μόλιβος (Ex. 1510), the Homeric form, for μόλυβδος.

ταμεῖον (Ex. 7²⁸: Jdg. 3²⁴, 15¹, 16¹²) for ταμεῖον, which also occurs frequently. The shorter form is common in the Papyri.

ύγεία (Tob. 8²¹) for ὑγίεια. In later Greek generally ὑγεία is usual, but the fuller form prevails in the LXX.

χείμαρρος (i K. 1740) for χειμάρρους.

11. Non-Attic Forms of Adjectives.

εὐθής, εὐθές for εὐθύς, εὐθεῖα, εὐθύ, which also occurs frequently. ημισυς, -υ is an adjective of two terminations in the LXX. ημίσεια does not occur. Cp. Nb. 341 τὸ ημισυ φυλης Μανασσή with Jos. Ant. IV 7 § 3 καὶ της Μανασσίτιδος ημίσεια.

χάλκειος, -a, -ον, the Homeric form, occurs in Jdg. 162, i Esd. 138, 5 times in Job, and in Sir. 2820 for χαλκοῦς, χαλκῆ, χαλκοῦν, which is very common.

άργυρικός i Esd. 8²⁴ only. *Cp.* Aristeas § 37, who has also ἐλαϊκός, σιτικός, χαριστικός (§§ 112, 37, 227).

alσχυντηρός Sir. 2615, 3510, 421 only.

σιγηρός Prov. 1818, Sir. 2614 only.

κλεψιμαίος Tob. 213 only.

θνησιμαΐος often used in the neuter for 'a corpse,' e.g. iii K. 1325.

12. Comparison of Adjectives.

άγαθώτερος (Jdg. 11²⁵, 15²) is perhaps an instance of that tendency to regularisation in the later stages of a language, which results from its being spoken by foreigners.

aἰσχρότερος (Gen. 41¹⁸) is good Greek, though not Attic. Αἰσχίων does not seem to occur in the LXX.

ἐγγίων and ἔγγιστος are usual in the LXX, e.g. Ruth 3¹², iii K. 20², Ἐγγύτερος does not seem to occur at all, and ἐγγύτατος only in Job 6¹⁵, 19¹⁴.

πλησιέστερον adv. for πλησιαίτερον (iv Mac. 123).

- 13. Pronouns. a. Classical Greek has no equivalent for our unemphatic pronoun 'he.' One cannot say exactly 'he said 'in the Attic idiom. A \dot{v} ròs $\ddot{\epsilon}\phi\eta$ is something more, and $\ddot{\epsilon}\phi\eta$ something less, for it may equally mean 'she said.' The Greek of the LXX gets over this difficulty by the use of $a\dot{v}$ rós as an unemphatic pronoun of the 3d person.
 - i Κ. 17⁴² καὶ εἶδεν Γολιὰδ τὸν Δαυεὶδ καὶ ἠτίμασεν αὐτόν, ὅτι αὐτὸς ἢν παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν.



In the above the repeated αὐτός is simply the nominative of the αὐτόν preceding. In a classical writer αὐτός so used would necessarily refer to Goliath himself. For other instances see Gen. 3^{15, 16}, 39²²: Nb. 17⁵, 22²²: Jdg. 13^{5, 16}, 14^{4, 17}: i K. 17², 18¹⁶. Winer denied that this use of αὐτός is to be found in the N.T. But here we must dissent from his authority. See Mt. 5⁵ and following: Lk. 6²⁰: i Cor. 7¹².

b. As usual in later Greek the compound reflexive pronoun of the 3d person is used for those of the 1st and 2d.

Gen. 43^{22} καὶ ἀργύριον ἔτερον ἢνέγκαμεν μεθ' ἐαυτῶν. Dt. 3^7 καὶ τὰ σκῦλα τῶν πόλεων ἐπρονομεύσαμεν ἐαυτοῖς. i K. 17^8 ἐκλέξασθε ἑαυτοῖς ἄνδρα.

So also in Aristeas §§ 3, 213, 217, 228 (ἐαυτόν = σεαυτόν), 248. This usage had already begun in the best Attic. Take for instance—

Plat. Phædo 91 C ὅπως μὴ ἐγώ . . . ἄμα ἐαυτόν τε καὶ ὑμᾶς ἐξαπατήσας, 78 B δεῖ ἡμᾶς ἐρέσθαι ἐαυτούς, 101 D σὰ δὲ δεδιὼς ἄν . . . τὴν ἐαυτοῦ σκιάν.

Instances abound in N.T.

Acts 2314 ανεθεματίσαμεν έαυτούς, 535 προσέχετε έαυτοις.

c. A feature more peculiar to LXX Greek is the use of the personal pronoun along with the reflexive, like the English 'me myself,' 'you yourselves,' etc.

Εχ. 6^7 καὶ λήμψομαι έμαυτ $\hat{\varphi}$ ύμᾶς λαὸν έμοί, 20^{23} οὐ ποιήσετε ύμιν έαυτοις.

So also Dt. 416, 23: Josh. 2216.

As there is nothing in the Hebrew to warrant this duplication of the pronoun, it may be set down as a piece of colloquial Greek.

d. The use of this as a mere possessive pronoun is common to the LXX with the N.T. e.g. —

Job 7¹⁰ οὐδ' οὐ μὴ ἐπιστρέψη εἰς τὸν ἴδιον οἶκον. Mt. 22⁵ ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ.

14. Numerals. a. $\delta v \sigma i(\nu)$ is the regular form for the dative of $\delta v \sigma$. So also in N.T. e.g. Mt. 6^{24} , 22^{40} : Lk. 16^{13} : Acts 12^6 .

δυείν occurs in Job 13²⁰, δυοίν in iv Mac. 1²⁸, 15². Sometimes δύο is indeclinable, e.g. Jdg. 16^{28} τῶν δύο $\delta \phi \theta a \lambda \mu \hat{\omega} \nu$.

b. The following forms of numerals differ from those in classical use:—

δέκα δύο Ex. 28²¹: Josh. 21⁴⁰, 18²⁴: i Chr. 6²³, 15¹⁰, 25^{10 ff.}. So in N.T. Acts 19⁷, 24¹¹. *Cp.* Aristeas § 97.



δέκα τρείς Gen. 1725: Josh. 196.

δέκα τέσσαρες Josh. 15³⁸: Tob. 8²⁰. So in N.T. ii Cor. 12², Gal. 2¹. Cp. Diog. Laert. VII § 55.

δέκα πέντε Ex. 2715: Jdg. 810: ii K. 1917. So in N.T. Gal. 118.

δέκα έξ Gen. 4618: Ex. 2625: Josh. 1541.

δέκα έπτά Gen. 372, 4728.

δέκα ὀκτώ Gen. 46²²: Josh. 24³⁸b: Jdg. 3¹⁴, 10⁸, 20⁴⁴: i Chr. 12⁸¹: ii Chr. 11²¹.

The above numerals occur also in the regular forms —

δώδεκα Gen. 58.

τρείς καὶ δέκα, τρισκαίδεκα Nb. 2918, 14.

τέσσαρες καὶ δέκα Nb. 1649.

πέντε καὶ δέκα Lvt. 277: ii K. 910.

έκκαίδεκα, έξ καὶ δέκα Nb. 3140, 46, 52.

έπτὰ καὶ δίκα Jer. 399.

όκτω καὶ δέκα ii K. 813.

έννέα καὶ δέκα ii K. 280 only.

c. The forms just given may be written separately or as one word. This led to the τέσσαρες in τεσσαρεσκαίδεκα becoming indeclinable, e.g. — ii Chr. 25⁵ υἴους τεσσαρεσκαίδεκα.

The same license is extended in the LXX to δέκα τέσσαρες.

Νb. 2929 άμνοὺς ένιαυσίους δέκα τέσσαρες άμώμους.

The indeclinable use of τεσσαρεσκαίδεκα is not peculiar to the LXX.

Hdt. VII 36 τεσσαρεσκαίδεκα (τριήρεας). Epict. Ench. 40 ἀπὸ τεσσαρεσκαίδεκα ἐτῶν. Strabo p. 177, IV 1 § 1 προσέθηκε δὲ τεσσαρεσκαίδεκα ἔθνη, 189, IV 2 § 1 ἐθνῶν τεσσαρεσκαίδεκα.

d. The alternative expressions δ εἶς καὶ εἰκοστός (ii Chr. 24¹⁷) and δ εἰκοστὸς πρῶτος (ii Chr. 25²⁸) are quite classical: but the following way of expressing days of the month may be noted—

Haggai 2^1 μι \hat{q} καὶ εἰκάδι τοῦ μηνός. i Mac. 1^{50} πέμπτη καὶ εἰκάδι τοῦ μηνός. Cp. 4^{50} . ii Mac. 10^5 τ $\hat{\eta}$ πέμπτη καὶ εἰκάδι τοῦ αὐτοῦ μηνός.

VERBS, 15-33

15. The Verb Eiva. $\tilde{\eta}\mu\eta\nu$ the 1st person singular of the imperfect, which is condemned by Phrynichus, occurs frequently in the LXX. It is found also in the N.T.—i Cor. 13¹¹: Gal. 1^{10, 22}: Acts 10³⁰, 11^{5, 17},

22^{19,20}: Mt. 25³⁵: Jn. 11¹⁵. According to the text of Dindorf it occurs even in Eur. *Hel.* 931. It is a familiar feature of Hellenistic Greek, being common in Philo and Josephus, also in the *Pastor* of Hermas, and occurring moreover in such authors as Epictetus (*Diss.* I 16 § 19), Plutarch (*Pomp.* 74), Diogenes Laertius (VI § 56), Lucian (*Asinus* 46).

 $\hat{\eta}_S$ for $\hat{\eta}\sigma\theta_a$, which is condemned by the same authority, occurs in Jdg. 11³⁵: Ruth 3²: Job 38⁴: Obd. 1¹¹. *Cp.* Epict. *Diss.* IV 1 § 132.

ἔστωσαν is the only form for the 3d person plural imperative, neither ἔστων nor ὄντων being used. This form is found in Plato (Meno 92 D). See § 16 d.

 $\eta\tau\omega$ for $\xi\sigma\tau\omega$ occurs in Ps. 103^{31} : i Mac. 10^{31} , 16^{3} . So in N.T. i Cor. 16^{22} : James 5^{12} . Cp. Herm. Past. Vis. III $3 \S 4$: i Clem. 48^{5} , where it occurs four times.

ημεθα for ημεν occurs in i K. 25^{16} : Baruch 1^{19} . This form appears in the Revisers' text in Eph. 2^3 .

16. The Termination - σav . a. Probably the thing which will first arrest the attention of the student who is new to the Greek of the LXX is the termination in - σav of the 3d person plural of the historical tenses of the active voice other than the pluperfect.

There are in Greek two terminations of the 3d person plural of the historic tenses—(1) in $-\nu$, (2) in $-\sigma a\nu$. Thus in Homer we have $\xi \beta a\nu$ and also $\xi \beta \eta \sigma a\nu$. In Attic Greek the rule is that thematic aorists (i.e. those which have a connecting vowel between the stem and the termination) and imperfects take ν , e.g.—

ἔ-λυσ-α-ν, ἔ-λαβ-ο-ν, ἐ-λάμβαν-ο-ν,

while non-thematic tenses and the pluperfect take -σαν, e.g. —

 $\vec{\epsilon}$ -δο- σ aν, $\vec{\epsilon}$ - τ ί- θ ε- σ aν, $\vec{\epsilon}$ - λ ε- λ ύκ- ϵ - σ aν.

In the Greek of the LXX, which in this point represents the Alexandrian vernacular, thematic 2d aorists and imperfects may equally take -σαν.

Of 2d agrists we may take the following examples —

είδοσαν οτ ἴδοσαν, εἴποσαν, ἐκρίνοσαν, ἐλάβοσαν, ἐπίοσαν, εὖροσαν, ἐφέροσαν (= 2d aor.), ἐφάγοσαν, ἐφύγοσαν, ἤλθοσαν, ἡμάρτοσαν, ἤροσαν (Josh. 3¹⁴).

Compounds of these and others abound, e.g. —

ἀπήλθοσαν, διήλθοσαν, εἰσήλθοσαν, ἐξήλθοσαν, παρήλθοσαν, περιήλθοσαν, προσήλθοσαν, συνήλθοσαν, ἐγεβάλοσαν, παρενεβάλοσαν, ἐξελίποσαν, κατελίποσαν, ἀπεθάνοσαν, εἰσηγάγοσαν.



b. Instances of imperfects, which, for our present purpose, mean historic tenses formed from a strengthened present stem, do not come so readily to hand. But here are two—

έλαμβάνοσαν Ezk. 2212. εφαίνοσαν i Mac. 450.

These seem to be more common in the case of contracted vowel verbs —

έγεννωσαν Gen. 64 ἐπηξονοῦσαν Nb. 118. ἐποιοῦσαν Job 14. ἐταπεινοῦσαν Judith 49. εὐλογοῦσαν Ps. 615. ἐδολιοῦσαν Ps. 59, 133. εὐθηνοῦσαν Lam. 15. ἡνομοῦσαν Ezk. 22¹¹. κατενοοῦσαν Ex. 33⁸. οἰκοδομοῦσαν ii Esd. 14¹⁸. παρετηροῦσαν Sus. Θ¹².

Cp. Herm. Past. Sim. VI 2 § 7 εὐσταθοῦσαν, IX 9 § 5 ἐδοκοῦσαν.

Such forms occur plentifully in Mss. of the N.T., but the Revisers' text has only ἐδολιοῦσαν in Romans 3¹³ (a quotation from Ps. 13³) and παρελάβοσαν in ii Thes. 3⁶.

c. The same termination $-\sigma a\nu$ sometimes takes the place of $-\epsilon \nu$ in the 3d person plural of the optative.

αἰνέσαισαν Gen. 49⁸.
εἴποισαν Ps. 34²⁵.
ἐκκόψαισαν Prov. 24⁵².
ἐκκόψαισαν Ps. 103³⁵.
ἔλθοισαν Dt. 33¹⁶: Job 18^{9, 11}.
ἐνέγκαισαν Is. 66²⁰.
εὖλογήσαισαν Ps. 34²⁵.
εὖροισαν Sir. 33⁹.

θηρεύσαισαν Job 187. ἔδοισαν Job 21²⁰. καταφάγοισαν Prov. 30¹⁷. δλέσαισαν Job 18¹¹, 20¹⁰. περιπατήσαισαν Job 20²⁶. ποιήσαισαν Dt. 1⁴⁴. πυρσεύσαισαν Job 20¹⁰. ψηλαφήσαισαν Job 5¹⁴, 12²⁵.

d. In Hellenistic Greek generally -σαν is also the termination of the 3d person plural of the imperative in all voices, e.g. —

i Κ. 30²² ἀπαγέσθωσαν καὶ ἀποστρεφέτωσαν.

For instances in N.T. see i Cor. $7^{9,36}$: i Tim. 5^4 : Tit. 3^{14} : Acts 24^{20} , 25^5 .

17. Termination of the 2d Person Singular of Primary Tenses Middle and Passive. In the LXX, as in Attic, the 2d person singular of the present and futures, middle and passive, ends in -η, e.g. ἄρξη, φάγη, λυπηθήση. The only exceptions to this rule in Attic are βούλει, οἴει, οἴψει, and ἔσει, of which the last is only used occasionally. In the LXX we have ο̈ψει in Nb. 23¹³.



The full termination of the 2d person singular of primary tenses middle and passive ($-\sigma a$), which in Attic Greek appears only in the perfect of all verbs and in the present of $-\mu \iota$ verbs, as $\lambda \acute{\epsilon} \lambda \upsilon - \sigma a \iota$, $\delta \acute{\epsilon} - \delta \upsilon - \sigma a \iota$, is occasionally to be found in the LXX in other cases.

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ἀπεξενοῦσαι iii K. 14<sup>6</sup>.
κοιμᾶσαι Dt. 31<sup>16</sup> (A).
κτᾶσαι Sir. 6<sup>7</sup>.
πίεσαι Dt. 28<sup>39</sup>: Ruth 2<sup>9,14</sup>: iii K. 17<sup>4</sup>: Ps. 127<sup>2</sup>: Jer. 29<sup>18</sup> (A):
Εzk. 4<sup>11</sup>, 12<sup>18</sup>, 23<sup>32,34</sup>.
φάγεσαι Ruth 2<sup>14</sup>: Ezk. 12<sup>18</sup>.
So in N.T. —
καυχᾶσαι Rom. 2<sup>17,23</sup>: i Cor. 4<sup>7</sup>.
κατακαυχᾶσαι Rom. 9<sup>18</sup>.
δδυνᾶσαι Lk. 16<sup>25</sup>.
φάγεσαι καὶ πίεσαι σύ Lk. 17<sup>8</sup>.
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The Pastor of Hermas yields us ἐπισπᾶσαι, πλανᾶσαι, χρᾶσαι. Such forms are still used in Modern Greek.

In theory -σαι is the termination of every 2d person singular in the middle and passive voices, as in δί-δο-σαι, λέ-λυ-σαι, so that πί-ε-σαι is a perfectly regular formation. But in Attic Greek the σ has dropped out wherever there is a connecting vowel, and then contraction has ensued. Thus πίεσαι becomes first πίεαι, and finally πίη. Confirmation of this theory is to be found in Homer, where there are many examples of the intermediate form, e.g. ἀναίρεαι, δενήσεαι, ἔρχεαι, εἴχεαι, ἴδηαι, κέλεαι, λέξεαι, λιλαίεαι, μαίνεαι, νέμεαι, ὀδύρεαι, πώλεαι. It is an interesting question whether πίεσαι and φάγεσαι are survivals in the popular speech of pre-Homeric forms, or rather revivals, as Jannaris and others think, on the analogy of the perfect middle and passive of all verbs and of the present middle and passive of -μι verbs.

In καυχᾶσαι and the like, contraction has taken place in the vowels preceding the σ (καυχάεσαι = καυχᾶσαι). ἀπεξενοῦσαι (iii K. 14°) looks like a barbarism for ἀπεξένωσαι.

As against these fuller forms, we sometimes find contracted forms in the LXX, where the $-\sigma a\iota$ is usual in Attic.

δύνη for δύνασαι. Dan. O' 5¹⁶. So in N.T. Lk. 16²: Rev. 2². In Eur. Hec. 253 Porson substituted δύνα for δύνη, as being more Attic. δύνασαι itself occurs in Job 10¹³, 35^{6, 14}, 42²: Wisd. 11²³: Dan. © 2²⁶, 4¹⁵, 5¹⁶: Bel ©²⁴.

ἐπίστη for ἐπίστασαι. Nb. 2014: Dt. 222: Josh. 146: Job 384: Jer. 1716: Ezk. 374.

- 18. Aorist in -a. a. Another inflexional form for the frequency of which the classical student will hardly be prepared is the aorist in -a in other than semivowel verbs. Attic Greek offers some rare instances of this formation, as $\epsilon l \pi$ -a, $\eta \nu \epsilon \gamma \kappa$ -a, $\epsilon \chi \epsilon$ -a, and in Homer we have such stray forms as $\kappa \eta a \nu \tau \epsilon s$ (Od. IX 231), $\delta \lambda \epsilon a \sigma \theta a \iota$ (Od. IX 274), $\sigma \epsilon \hat{\nu} a$ (Il. XX 189). Nevertheless this is the type which has prevailed in the modern language.
- b. In Attic the agrist εἶπα occurs more frequently in the other moods than in the indicative (e.g. Plat. Soph. 240 D εἶπαιμεν, Prot. 353 A εἶπατον imperative, Phileb. 60 D εἰπάτω, Meno 71 D εἶπον imperative).

In the LXX this agrist is equally common in the indicative.

εἶπα Dt. 1²⁰: Ps. 40⁵.
εἶπας Gen. 44²³: Judith 16¹⁴. *Cp.* Hom. *Il.* I 106, 108.
εἴπαμεν Gen. 42²¹, 44^{22, 26}.
εἴπατε Gen. 43²⁹, 44²⁸, 45⁹.
εἶπαν Jdg. 14^{15, 18}: i K. 10¹⁴: ii K. 17²⁰, 19⁴²: iv K. 1⁶: Tob. 7⁵: Jer. 49².
εἰπόν Gen. 45¹⁷: Dan. O' 2⁷.
εἶπατε (imperative) Gen. 50⁷. *Cp.* Hom. *Od.* III 427.
εἴπας Gen. 46².

c. While the classical agrist $\hat{\eta}\lambda\theta\sigma\nu$ is common in the LXX, the form with -a also occurs, especially in the plural.

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ηλθαμεν Nb. 13<sup>28</sup>.
ηλθατε Gen. 26<sup>27</sup>, 42<sup>12</sup>: Dt. 1<sup>20</sup>: Jdg. 11<sup>7</sup>.
ηλθαν Gen. 47<sup>18</sup>: Jdg. 12<sup>1</sup>: ii K. 17<sup>20</sup>, 24<sup>7</sup>: ii Chr. 25<sup>18</sup>: Dan.
@ 2<sup>2</sup>.
ἐλθάτω Esther 5<sup>4, 8</sup>: Is. 5<sup>19</sup>: Jer. 17<sup>15</sup>.
ἔλθατε Prov. 9<sup>5</sup>.
εἰσελθάτωσαν Ex. 14<sup>6</sup>.
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This agrist is common in Mss. of the N.T., but has not been admitted into the Revisers' text. Cp. Herm. Past. Vis. I 4 § 1 $\frac{2}{3}\lambda\theta a\nu$, § 3 $\frac{2}{3}\pi\eta\lambda\theta a\nu$: i Clem. 383 εἰσήλθαμεν.

d. By the side of $\epsilon l\delta o\nu$ we have an aorist in -a, especially in the 3d person plural, where its advantage is obvious. (See h below.)

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εἴδαμεν i K. 10<sup>14</sup>.
εἴδαν Jdg. 6<sup>28</sup>, 16<sup>24</sup>: i K. 6<sup>19</sup>: ii K. 10<sup>14, 19</sup>.
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e. Similarly by the side of ellow we have parts formed as though from είλα.

καθείλαν Gen. 44¹¹: iii K. 19¹⁴.

είλατο Dt. 2618.

άνείλατο Εχ. 25.

άφείλατο i K. 3018.

διείλαντο Josh. 228.

έξειλάμην i Κ. 1018.

έξείλατο Ex. 184,8: Josh. 2410: i K. 1211, 1737, 3018.

παρείλατο Nb. 1125.

f. The agrist ἔπεσα occurs frequently in the 3d person plural, but is rare in other parts.

έπεσα Dan. O' 817.

πεσάτω Jer. 4420 (AS), 492 (AS).

ἔπεσας ii K. 384. πέσατε Hos. 108.

Among compounds we find ἀποπεσάτωσαν, διέπεσαν, ἐνέπεσαν, ἐπέπεσαν. So in N.T. -

ἔπεσα Rev. 117.

έπεσαν Rev. 514, 613, 1116, 1710: Hb. 1130.

έξεπέσατε Gal. 54.

Cp. Polyb. III 19 § 5 ἀντέπεσαν.

g. Other agrists of the same type are —

ἀπέθαναν Tob. 39.

έγκατέλιπαν ii Chr. 296.

έβαλαν iii Κ. 63.

ἐμβάλατε Gen. 44¹.

έλαβαν ii K. 2316.

ἐφάγαμεν ii K. 1942. έφυγαν Jdg. 721.

h. The frequency of the 3d person plural in this form is no doubt due to a desire to differentiate the 3d person plural from the 1st person singular, which are confounded in the historic tenses

in -oa. In ii K. 1014 we have this collocation είδαν . . . ἔφυγαν . . . εἰσῆλθαν . . . ἀνέστρεψαν.

In Jdg. 63 we find the anomalous form ἀνέβαιναν followed by συνανέβαινον.

ending in -ov. It also secured uniformity of ending with the agrist

19. Augment. a. The augment with the pluperfect is at times omitted by Plato and the best Attic writers. Instances in the LXX are —

Βεβρώκει i K. 30¹². δεδώκειν ii Κ. 1811.

δεδώκει iii K. 1013.

ενδεδύκειν Job 2914.

ενδεδύκει Lvt. 1623. έπιβεβήκει Nb. 2222.

πεπώκει i Κ. 30¹².

So in N.T. -

δεδώκει Mk. 14⁴⁴. δεδώκεισαν Jn. 11⁵⁷: cp. Mk. 15¹⁰. ἐκβεβλήκει Mk. 16⁹. κεκρίκει Acts 20¹⁶.

μεμενήκεισαν i Jn. 2¹⁹. πεπιστεύκεισαν Acts 14²³. πεποιήκεισαν Μk. 15⁷.

But in the LXX we occasionally find other historic tenses without the augment, e.g. ii Esd. 14^{18} olkoδομοῦσαν. This is especially the case with είδον.

ίδες Lam. 3⁵⁹. ίδεν Gen. 37⁹, 40⁶. ίδον Gen. 37²⁵, 40⁵. πρόιδον Gen. 37¹⁸

b. In Attic Greek, when a preposition had lost its force and was felt as part of the verb, the augment was placed before, instead of after, it, as ἐκάθευδον, ἐκάθυζον, ἐκαθήμην.

The same law holds in the Greek of the LXX, but is naturally extended to fresh cases, e.g. to προνομεύειν, which in the Alexandrian dialect seems to have been the common word for 'to ravage.'

ἐπρονομεύσαμεν Dt. 235, 37. ἐπρονόμευσαν Nb. 319.

ηνεχύρασαν Job 243.

c. The agrict $\tilde{\eta}\nu o t \xi a$ is already found in Xenophon. In the LXX it is common, though by no means to the exclusion of the form with internal augment. Besides $\tilde{\eta}\nu o t \xi a$ itself, which is conjugated throughout the singular and plural, we have also the following —

ἡνοίχθη Nb. 1632: Ps. 10517, 1081. ἡνοίχθησαν Ezk. 11.

ηνοιγον i Mac. 11². ηνοίγετο iii K. 7²¹.

ἠνοιγμένα Is. 4220.

διήνοιξε Acts 1614.

So also in N.T.—
ἤνοιξε Acts 12¹⁴, 14²⁷: Rev. 8¹.

διηνοιγμένους Acts 756. ηνοίνη Rev. 1119.

Besides the Attic form with double internal augment, ἀνέφξα, the LXX has also forms which augment the initial vowel of this, and so display a triple augment—

ηνέφξε Gen. 86: iii Mac. 618.

ηνεώχθησαν Gen. 711: Sir. 4314: Dan. 710.

ηνεωγμένους iii K. 829: ii Chr. 620, 40, 715: Neh. 16.

ηνεωγμένα iii K. 852.

So in N.T.

ηνεωγμένον Rev. 108.

d. In $\pi\rho o\phi\eta\tau\epsilon \acute{\nu}\epsilon\iota\nu$ the internal augment is wrong, since the verb is formed on the noun $\pi\rho o\phi\dot{\eta}\tau\eta s$. In the LXX $\pi\rho o\epsilon\phi\dot{\eta}\tau\epsilon \nu\sigma\epsilon\nu$ occurs only in i K. 18¹⁰ (A) and Sir. 46²⁰. Nevertheless this is the form which has been everywhere preferred in the Revisers' text of the N.T.

προεφήτευον Acts 19⁶. προεφήτευσε Mt. 15⁷: Mk. 7⁶: Lk. 1⁶⁷: Jn. 11⁵¹: Jude¹⁴. προεφητεύσαμεν Mt. 7²².

προεφήτευσαν Mt. 1118.

 e. Instances of double augment in the LXX are ἀπεκατέστη Εx. 15²⁷.
 ἀπεκατέστησεν i Esd. 1²⁸.

απεκατεστησεν 1 Ε.Su. 1...

ήνωχλήθην i K. 30¹³. Cp. Dan. 3⁵⁰: Dan. O' 6¹⁸.

20. Reduplication. a. In verbs compounded with a preposition reduplication is sometimes applied to the preposition.

κεκαταραμένος Dt. 21^{23} : Sir. 3^{16} . Cp. Enoch 27^2 . πεπρονομευμένος Is. 42^2 . Cp. § 19 b.

- b. In the form κεκατήρανται (Nb. 226, 249. Cp. Enoch 271,2.) we have what may be called double reduplication.
- c. With ρεριμμένος (Jdg. 4²²) and ἐκρεριμμένην (Jdg. 15¹⁶) may be compared Homer's ρερυπωμένα (Od. VI 59). ρερίφθαι [ρερίφθαι] is cited from Pindar by Chæroboscus.
- d. The reduplicated present ἐκδιδύσκειν occurs in four passages i K. 318: ii K. 2310: Neh. 423: Hos. 71. It is used also by Josephus. Κιχρᾶν, 'to lend,' occurs in three passages i K. 128: Prov. 1311: Ps. 1115. κίχρημι is used in this sense by Demosthenes.
- e. The verb κράζειν has a reduplicated weak aorist, ἐκέκραξα, which is very common, especially in the Psalms; also a reduplicated strong aorist, though this is very rare.

έκέκραγεν Is. 63.

ἐκέκραγον Is. 64.

21. Attic Future. α . What is called the Attic future, i.e. the future out of which σ has dropped, is more common in the LXX than in Attic Greek. Thus the future of $\partial \lambda \pi i \zeta \epsilon \iota \nu$, so far as it appears in Attic authors at all, is $\partial \lambda \pi i \sigma \omega$: but in the LXX it is always $\partial \lambda \pi i \omega$. Among verbs in $\partial \lambda \omega$ which take this form of future are —

αἰχμαλωτίζειν	ἐγγίζειν	κερατίζειν	οἰωνίζειν
ἀποσκορακίζειν	έ πιστηρίζειν	κομίζειν	σαββατίζειν
ἀφαγνίζειν	ε ὐαγγελίζειν	μελίζειν	συλλογίζειν
άφανίζειν	καθαρίζειν	μερίζειν	συνετίζειν
ἀφορίζειν	καθίζειν		

There is no apparent reason for the contraction in the future of verbs in $-i\zeta_{\epsilon\iota\nu}$. The retention of σ in the future of such verbs is quite exceptional, as in Eccl. 11⁴ $\theta\epsilon\rho'\sigma\epsilon\iota$ (mid.), Lvt. 25^5 $\epsilon\kappa\theta\epsilon\rho'\sigma\epsilon\iota$ s. Of the two versions of Daniel O' has in 4^{29} $\psi\omega\mu'\sigma\sigma\upsilon\sigma\iota$, while Θ has $\psi\omega\mu\iota\sigma\sigma\iota$. Myrieir has a future in the LXX of the same sort as verbs in $-i\zeta_{\epsilon\iota\nu}$.

μηνιῶ Jer. 3¹².
μηνιῶ Ps. 102⁹.

μηνιείς Lvt. 1918.

b. In Attic Greek there are a few instances of verbs in -á ξ ew dropping the σ and contracting in the future. Thus $\beta \iota \beta$ á ξ ew, è ξ erá ξ ew have the futures $\beta \iota \beta$ $\hat{\omega}$, è ξ er $\hat{\omega}$ in addition to the full forms. In the LXX the former of these sometimes retains the σ in the future (Dt. 6^7 : Ps. 31^8 : Is. 40^{13} : Wisd. 6^3 : Sir. 13^{11}), the latter always: but the tendency which they exemplify is carried out in the case of other verbs in -á ξ ew. Hence we meet with the following futures —

άρπ $\hat{\alpha}$ Lvt. 19¹⁸. άρπ $\hat{\omega}$ μαι Hos. 5¹⁴. ἐκδικᾶται Lvt. 19¹⁸: Dt. 32⁴⁸: Judith 11¹⁰. ἐργ $\hat{\alpha}$ Gen. 4¹², 29²⁷: Ex. 20⁹, 34²¹: Lvt. 25⁴⁰: Dt. 5¹³, 15¹⁹: ii K. 9¹⁰. ἐργ $\hat{\alpha}$ ται Lvt. 25⁴⁰: Job 33²⁹. ἐργ $\hat{\omega}$ νται Is. 5¹⁰: Jer. 37^{8, 9}, 22¹³, 41¹⁴: Ezk. 48¹⁹. κατεργ $\hat{\alpha}$ Dt. 28³⁹. κοιμ $\hat{\alpha}$ Dt. 31¹⁶. κοιμ $\hat{\alpha}$ ται Job 8¹⁷.

c. Both in the LXX and in the N.T. semivowel verbs, i.e. those with λ , ρ , μ , ν , have a contracted future, as in Attic, e.g. $\psi a \lambda \hat{\omega}$, $\sigma \pi \epsilon \rho \epsilon \hat{i} s$, $\tau \epsilon \mu \epsilon \hat{i} s$, $\dot{\rho} a \nu \epsilon \hat{i}$.

d. In Attic Greek the future of $\chi \epsilon \omega$ is still $\chi \epsilon \omega$ and indistinguishable from the present. In the LXX the future is distinguished by being treated as a contracted tense. Thus we have—

ἐκχεῶ, ἐκχεεῖς, ἐκχεεῖ, ἐκχεεῖτε, ἐκχεοῦσι.

The 1st person plural does not seem to occur.

e. To the contracted futures the LXX adds the post-classical $\hat{\epsilon}\lambda\hat{\omega}$, from the same stem as $\hat{\epsilon}\lambda\omega$. This future occurs both in the active and the middle voices, e.g. $\hat{a}\phi\hat{\epsilon}\lambda\hat{\omega}$ (Nb. 11^{17}), $\hat{\epsilon}\xi\hat{\epsilon}\lambda\hat{\epsilon}\hat{\sigma}\theta\hat{\epsilon}$ (Josh. 2^{18}).

So in N.T. -

άνελει ii Th. 28.



f. In Attic τελεῖν and καλεῖν are in the future indistinguishable from the present. In the later Greek of the LXX this ambiguity is avoided by the retention of the full form of the future. Thus we have—

συντελέσω, συντελέσεις, συντελέσει, συντελέσετε, συντελέσουσιν,

and

καλέσεις, καλέσεις, καλέσετε, καλέσουσιν.

g. The future δλέσω, which is common in Homer but rare in Attic, does not occur in the LXX, which has only the contracted forms—

όλεῖ Prov. 1²⁸. ὀλοῦνται Prov. 2²², 13², 15⁵, 16³⁵, 25¹⁹. ὀλεῖται Job 8¹⁸.

- h. On the other hand, $\hat{\epsilon}\lambda\hat{a}\sigma\hat{\epsilon}\iota\hat{\varsigma}$ in Ex. 25¹¹ is the only instance of the future of $\hat{\epsilon}\lambda\hat{a}\dot{n}\nu\omega$ in the LXX.
- i. In Attic σκεδάννυμ has future σκεδῶ, but in the LXX it retains the σ, e.g. διασκεδάσω Jdg. 2¹.
- 22. Retention of Short Vowel in the Future. As a rule in Greek a and ϵ verbs lengthen the vowel in forming the future. Exceptions are $\sigma\pi\acute{a}\omega$ and $\chi\alpha\lambda\acute{a}\omega$ among a verbs, and among ϵ verbs $alv\acute{\epsilon}\omega$, $\kappa\alpha\lambda\acute{\epsilon}\omega$, $\tau\epsilon\lambda\acute{\epsilon}\omega$. When the vowel is short in the future, it is also short in the 1st agrist.

To the ϵ verbs which have the vowel short in the future and 1st aorist we may add from the LXX $\pi o \nu \epsilon \hat{\nu} \nu$, $\phi \theta o \nu \epsilon \hat{\nu} \nu$.

So in N.T. —

έφορέσαμεν . . . φορέσομεν i Cor. 1549.

Cp. Herm. Past. Sim. IX 13 § 3, 15 § 6 ἐφόρεσαν.

23. Aorist of Semivowel Verbs. In Attic Greek semivowel verbs with \check{a} in their stem lengthen the \check{a} into η in forming the 1st aorist (as $\phi a \nu$ -, $\check{\epsilon} \phi \eta \nu a$), except after ι or ρ , when they lengthen into \bar{a} (as $\mu \iota a \nu$ -, $\check{\epsilon} \mu \iota \check{a} \nu a$, $\check{\epsilon} \tau \check{\epsilon} \rho \check{a} \nu a$). See G. § 672.

In the LXX many such verbs lengthen into ā when the ǎ of the stem is preceded by a consonant. Hence we meet with such forms as ἐγλύκανας, ἐκκάθαρον, ἐξεκάθαρα, ἐπέχαρας, ἐπίφανον, ἐποίμανεν, ἐσήμανεν, σημάνη, ὑφᾶναι, ὕφανεν, ὑφάνης, ψάλατε. In Amos 5² ἔσφαλεν is ambiguous, as it might be 2d aorist.

The form καθάρης is read in Dindorf's text of Xen. Œc. 18 § 8,

and in Hermann's text of Plato Laws 735 we have καθάρη in B followed by καθήρεων in D. The aorist ἐσήμανα is found as early as Xenophon. Cp. Aristeas §§ 16, 33. Ἐκέρδανα was always regarded as good Attic.

Such forms are also to be found in the N.T., e.g. —

έβάσκανεν Gal. 31.

ἐσήμανεν Rev. 11.

24. The Strong Tenses of the Passive. The Greek of the LXX displays a preference for the strong over the weak tenses of the passive, i.e. for the tenses which are formed directly from the verbal stem, namely, the 2d aorist and the 2d future. Thus ἡγγέλην, which is not to be found in classical authors, except in a disputed reading of Eur. I. T. 932, occurs frequently (in compounds) in the LXX, and the future passive, when employed, is the corresponding form in -ήσομαι, e.g. Ps. 21st ἀναγγελήσονται.

So again from ρίπτω we find only the 2d aorist and 2d future pas-

sive, e.g. Ezk. 1912 ἐρρίφη, ii Κ. 2021 ριφήσεται.

The following are other instances of the same formation: -

βραχήσεται (βρέχω) Ιs. 343.

γραφήσονται Ezk. 139. Cp. Aristeas § 32.

διεθρύβησαν Nahum 16.

έκλεγηναι Dan. O' 1135.

έλιγήσεται Ιs. 344.

ένεφράγη Ps. 6212.

έξαλιφηναι i Chr. 294. Cp. Plat. Phædr. 258 B.

έπεσκέπησαν i Chr. 26³¹.

ήκαταστάτησαν Tobit 115.

όρυγŷ Ps. 9318.

περιεπλάκησαν Ps. 11861.

συνεφρύγησαν Ps. 1014.

υπετάγησαν Ps. 5910.

25. The Verbs $\pi \epsilon \iota \nu \hat{a} \nu$ and $\delta \iota \psi \hat{a} \nu$. In Attic Greek these two verbs contract into η instead of \bar{a} . In the LXX they contract into \bar{a} , and $\pi \epsilon \iota \nu \hat{a} \omega$ further forms its future and a orist in \bar{a} instead of η .

The parts of πεινάν which occur in the future and a orist are πεινάσει, πεινάσετε, πεινάσουσι, ἐπείνασεν, ἐπείνασαν, πεινάσω (subj.), πεινάσωμεν, πεινάσητε.

So also in N.T. —
πεινᾶν Phil. 4¹².
πεινᾶ (ind.) i Cor. 11²¹.
πεινᾶ . . . διψᾶ (subj.) Rom. 12²⁰ (quoted from Prov. 25²¹).
ἐάν τις διψᾶ Jn. 7³⁷.

For the future and agrist of $\pi \epsilon \iota \nu \hat{a} \nu$ in N.T. see Mt. $12^{1,8}$, 25^{38} : Lk. 4^2 : Jn. 6^{38} : Rev. 7^{16} .

26. The Perfect of $\eta_{\kappa\epsilon\iota\nu}$. Here in the LXX has a perfect $\eta_{\kappa\alpha}$, which occurs however only in the plural.

ηκαμεν Gen. 474: Josh. 912. ηκατε Gen. 427,9: Dt. 129: i Chr. 1217. ηκασι(ν) 18 times.

This form occurs once in the N.T.—
ηκασι Mk. 83.

Cp. i Clem. 122 in a quotation from Josh. 23.

The agrist $\hat{\eta}\xi a$, which is found in late authors, is not used in the LXX.

Wherever the form $\hat{\eta}_{\kappa\epsilon}$ occurs, it is either imperative, as in ii K. 14^{32} , or imperfect, as in ii Mac. 4^{31} , 8^{35} , $14^{4,26}$.

27. Presents formed from Perfects. α . From the perfect $\xi \sigma \tau \eta \kappa \alpha$ there was formed a new present $\sigma \tau \dot{\eta} \kappa \omega$, which occurs in two or three passages of the LXX.

στήκει Jdg. 16²⁸. στήκειν iii K. 8¹¹. στήκετε (imper.) Ex. 14¹³ (A).

So in N.T. — στήκει Rom. 14⁴. στήκετε (ind.) Phil. 1²⁷. στήκετε (imper.) i Cor. 16¹³: Gal. 5¹: Phil. 4¹: ii Thes. 2¹⁵. στήκητε i Th. 3⁸: Mk. 11²⁵.

b. Similar to this is the verb γρηγορείν, formed from έγρήγορα. We may conjecture that the pluperfect έγρηγόρει came to be regarded as a contracted imperfect, and so gave rise to γρηγορῶ.

ἐγρηγόρουν Jer. 38²⁸. γρηγ∘ρεῖν i Mac. 12²⁷. γρηγ∘ρούντων Neh. 7³. γρηγορήσω Jer. 38²⁸. ἐγρηγορησε(ν) Jer. 5⁶: Bar. 2⁹: Dan. ⊕ 9¹⁴. ἐγρηγορήθη Lam. 1¹⁴. From this verb in its turn was formed a new verbal noun $\gamma \rho \eta \gamma \delta \rho \eta$ - σ_{15} Dan. @ $5^{11, 14}$. Cp. also the proper name $\Gamma \rho \eta \gamma \delta \rho_{10}$.

So in N.T. -

γρηγορῶμεν i Th. 5⁸. γρηγορεῖτε (imper.) i Cor. 16¹⁸: Mk. 13⁸⁷. γρηγορήσατε i Pet. 5⁸.

- c. Of like origin is the agrist ἐπεποίθησα, which occurs in Job 31²⁴. From πεποίθεῖν again we have the noun πεποίθησις iv K. 18¹⁹.
- d. The tendency to form new presents from perfects is already exhibited in Homer. Thus we have ἀνώγει (Od. V 139 etc.) formed from ἄνωγα, and γεγωνεῖν (Il. XII 337) from γέγωνα; also the imperfect ἐμέμηκον (Od. IX 439) from μέμηκα.
- 28. The Verb iστάναι and its Cognates. By the side of the forms in $-\mu$ there existed from Homer downwards alternative forms in $-\omega$. Some of these present themselves in the LXX. Thus we have the following parts of the transitive verb $i\sigma\tau\acute{a}\omega$.

ίστῶσιν i Mac. 81.

ίστῶν ii K. 2234: Job 62: Ps. 1788: Sir. 2726: Is. 4426: i Mac. 227.

Among its compounds we may notice the following -

καθιστῶν Dt. 1715: Dan. O' 484. Cp. Aristeas § 228.

καθιστά . . . μεθιστά Dan. @ 22.

μεθιστῶν . . . καθιστῶν Dan. O' 221.

μεθιστῶσι i Mac. 813.

μεθισταν iii Mac. 624.

So in N.T. -

ιστωμεν Rom. 3⁸¹. ἀποκαθιστά Mk. 9¹². συνιστῶν ii Cor. 10¹⁸. συνιστῶντες ii Cor. 4², 6⁴.

The form ἰστάνειν, also transitive, occurs in Ezk. 17¹⁴. *Cp.* Aristeas §§ 280, 281 καθιστάνειν.

So in N.T. -

μεθιστάνειν i Cor. 132.

συνιστάνειν ii Cor. 31. Cp. 512, 1012.

Cp. Herm. Past. Vis. I 3 § 4 μεθιστάνει.

Later Greek has a transitive perfect ἐστάκα, which is implied by the rare, though classical, perfect passive ἔσταμαι (Plat. Tim. 81 D). Thus in [Plato] Axiochus 370 D we find περιέστακας.

έστάκαμεν i Mac. 1184.

άφέστακα Jer. 165.

καθέστακα Jer. 110, 617.

καθεστάκαμεν i Mac. 1020. Cp. Aristeas § 37.

So in N.T. -

έξεστακέναι Acts 811.

In Josh. 10^{19} there occurs the irregular perfect imperative $\epsilon \sigma \tau \dot{\eta} \kappa a \tau \epsilon$ with connecting vowel a instead of ϵ . With this form may be compared $\pi \epsilon \pi o i \theta a \tau \epsilon$ Ps. 145^3 : Is. 50^{10} : Jer. 9^4 .

29. The Verb $\tau \cdot \theta \in \mathcal{A}$ and its Cognates. This verb does not offer much scope for remark. The imperfect is formed, so far as it occurs, from the alternative form $\tau \cdot \theta \in \mathcal{A}$.

ετίθεις Ps. 4918, 20.

έτίθει Prov. 828.

This is in accordance with classical usage, which however has $\epsilon \tau i \theta \eta \nu$ in the 1st person. $\epsilon \tau i \theta \eta$ is read by A in Esther 4.

The 2d person singular of the strong agrist middle is always ἔθου, as in Attic.

In i Esd. 4³⁰ we find ἐπιτιθοῦσαν formed from the thematic τιθέω.

30. The Verb $\delta\iota\delta\delta\nu\alpha\iota$ and its Cognates. The present tense runs thus —

δίδωμι, δίδως, δίδωσι, διδόασιν.

In Ps. 36²¹ we find 3d person singular διδοί from the cognate διδόω. The imperfect runs thus—

έδίδουν, έδίδους, έδίδου, έδίδουν ΟΓ έδίδοσαν.

Έδίδουν as 3d person plural occurs in ii Chr. 27^5 : iii Mac. 3^{30} ; εδίδοσαν in Judith 7^{21} : Jer. 44^{21} : Ezk. 23^{42} : iii Mac. 2^{31} .

The imperative active $\delta \delta \delta \delta \omega$ is found in Tobit 4¹⁶: Prov. 9⁹, 22²⁶. The 1st agrist is common in the singular and in the 3d person plural of the indicative, $\delta \delta \omega \kappa \alpha \nu$.

The 2d aorist subjunctive runs thus -

δῶ, δῷς, δῷ, δῶ σ ι.

Of the above forms only διδοί, 3d person plural ἐδίδουν, and ἔδωναν are non-Attic.



The optative of the 2d agrist has the stem vowel long —

δώης Ps. 847, 1203.

δψη 29 times. In Job 68, 1923: Sir. 4526 δοίη occurs as a variant. Cp. Aristeas § 185 δψη.

So in N.T. -

δώη ii Th. 316: Rom. 155: Eph. 117: ii Tim. 116, 18, 225.

- 31. The Verb tival and its Cognates. a. The simple verb tival does not occur in the LXX. It has therefore to be studied in its compounds. The regular inflexion of the imperfect in Attic is supposed to be typ, tels, tel, though in Plat. Euthyd. 293 A we have 1st person singular inflexion. 'Hair therefore (Sus. O'55) may be considered classical.
- b. The following two passages will set before us the points that have to be noticed with regard to ἀφιέναι —

Ex. 32^{32} εἰ μὲν ἀφεῖς . . . ἄφες. i Esd. 4^7 εἶπεν ἀφεῖναι, ἀφίουσιν.

In the former of these $\dot{a}\phi \epsilon \hat{a}_{S}$ must be from $\dot{a}\phi \epsilon \omega$, a cognate thematic form to $\dot{a}\phi \epsilon \mu_{\mu}$, but without the reduplication.

In the latter we have a new formation which treats the reduplication as though it were itself the stem. Of this new verb we have the following parts—

ἀφίω Eccl. 2¹⁸. ἀφίων Eccl. 5¹¹.

άφίουσι i Esd. 450.

In the N.T. also we find $d\phi \epsilon \hat{\iota}$ s (Rev. 220) and $\tilde{\eta}\phi \iota \epsilon(\nu)$ (Mk. 134, 1116) the imperfect of $d\phi i\omega$. Cp. Herm. Past. Vis. III 7 § 1 $d\phi i \omega \sigma i \nu$.

The weak agrist occurs in the singular and in the 3d person plural ἀφῆκαν, e.g. Jdg, 1³⁴.

c. A thematic verb συνιείν existed in classical Greek. Theognis 565 has the infinitive συνιείν: Plat. Soph. 238 E uses ξυνιείς. Of this verb we find the following parts in the LXX, if we may trust the accentuation—

συνιείν iii Κ. 39, 11.

συνιοῦσιν (dat. pl.) Prov. 89.

συνιῶν ii Chr. 3412.

So also in N.T. —

δ συνιῶν Rom. 3¹¹. In Mt. 13²³ the R.V. text has συνιῶν. συνιοῦσι (3d pl.) Mt. 13¹³: ii Cor. 10¹².



d. In addition to this we find a verb of new formation like $d\phi i\omega$ —

συνίεις Tob. 38: Job 159, 364. συνίει Prov. 21^{12, 29}: Wisd. 9¹¹. συνίων Dan. Θ 8^{5, 22, 27} and passim. συνιόντων (gen. pl.) ii Chr. 30²².

In ii Chr. 26⁵ συνιόντος and ii Esd. 8¹⁶ συνιόντας the accent seems to be misplaced.

The new participle συνίων has not entirely ousted the -μ form in the LXX. We have συνιείς Ps. 32¹⁵: οἱ συνιέντες Dan. 12³: συνιέντας Dan. @ 14: τῶν συνιέντων Dan. 11²⁵.

e. The 3d person plural of the 1st aorist $\hat{\eta}_{\kappa\alpha\nu}$, which occurs in Xen. Anab. IV 5 § 18, is used in the LXX in its compound $\hat{a}\phi\hat{\eta}_{\kappa\alpha\nu}$.

f. The verb συνίειν is to be met with also in the Apostolic Fathers—

συνίω Herm. Past. Mdt. IV 2 § 1, X 1 § 3. συνίει IV 2 § 2. συνίουσιν X 1 § 6. σύνιε VI 2 § § 3, 6: Sim. IX 12 § 1. συνίων Barn. Ep. 12¹⁰.

- g. The 2d person singular present middle $\pi \rho o i \eta$ in Job 7¹⁹ is doubtless formed on the analogy of $\lambda i \eta$, but might be reached from $\pi \rho o i \epsilon \sigma a$ by loss of σ and contraction.
- 32. The Imperatives avaara and and and ora, etc. It is the by-forms in -w which account for these imperatives (åvaara = åvaara- ϵ). 'Avaara in the LXX is used interchangeably with åvaara\theta. Thus in Dan. 75 O' has åvaara, while Θ has åvaara\theta. But the same writer even will go from one to the other. Thus in iii K. 19 we have åvaara\theta in v. 5 and åvaara in v. 7, and again in iii K. 20 åvaara in v. 15 and åvaara\theta in v. 18. So also Ps. $43^{24,27}$ åvaara\theta. . . åvaara. 'Anoara occurs in Job 7^{16} , 14^6 , 21^{14} .

So in N.T., where we find in addition the 3d person singular and the 2d person plural.

ἀνάστα Acts 12⁷: Eph. 5¹⁴. καταβάτω Mt. 27¹². ἀναβα Rev. 4¹. ἀναβάτε Rev. 11¹².

 $\it Cp.$ Herm. Past. Mdt. VI 2 §§ 6, 7 ἀπόστα . . . ἀπόστηθι, Vis. 2 § 8 ἀντίστα.



Similar forms are to be found even in the Attic drama and earlier.

ξμβa Eur. Elec. 113: Ar. Ran. 377.

ἐπίβα Theognis 845.

έσβα Eur. Phæn. 193.

κατάβα Ar. Ran. 35, Vesp. 979.

πρόβα Eur. Alc. 872: Ar. Ach. 262.

33. Special Forms of Verbs.

αίρετίζειν denominative from αίρετός.

ἀμφιάζειν iv K. 17^9 : Job 29^{14} , 31^{19} (in 40^5 ἀμφίεσαι) = ἀμφιεννύναι. ἀποκτέννειν Εx. 4^{23} : ii K. 4^{12} : iv K. 17^{25} : Ps. 77^{24} , 100^8 : Wisd.

16¹⁴: Hab. 1¹⁷: Is. 66⁸: Dan. ⊕ 2¹⁸: iii Mac. 7¹⁴.

άποτιννύειν Gen. 3139: Ps. 685: Sir. 2019.

ἐλεῶν for ἐλεεῦν. Ps. 36²⁸, 114⁶: Prov. 13⁹, 14^{21, 31}, 21²⁶, 28⁸: Sir. 18¹⁴: Tobit 13²: iv Mac. 6¹², 9³. So in N.T., Jude^{22, 23}. Cp. i Clem. 13²: Barn. Ep. 20³.

έλούσθης Ezk. 164.

έόρακας ii K. 1811. Maintained by some to be the true Attic form. έρρηγώς for έρρωγώς. Job 3219.

čσθειν for ἐσθίειν. Lvt. 715, 1134, 1710, 198.26: Sir. 2016. Old poetic

form. Hom. Il. XXIV 415: Od. IX 479, X 273.

κάθου for κάθησο. Gen. 38¹¹: Jdg. 17¹⁰: Ruth 3¹⁸: i K. 1²⁸, 22⁵, 23</sup>: iv K. 2^{2, 4, 6}: Ps. 109¹: Sir. 9⁷. Formed on the analogy of λύου. Κάθησο itself occurs in ii Chr. 25¹⁹. In Ezk. 23⁴¹ we have imperfect, ἐκάθου. So in N.T., Mt. 22⁴⁴: Mk. 12³⁶: Lk. 20⁴²: Acts 2³⁴: Hb. 1¹⁸ (all quotations from Ps. 109¹): James 2³.

μαιμάσφειν Jer. 419.

oloθas/Dt. 92. Cp. Eur. Ion 999 (Dindorf).

πιάζειν for πιίζειν. Song 2¹⁵: Sir. 23²¹. Πιίζειν occurs only in Micah 6¹⁵ in the original sense of 'to press.'

ράσσειν Jer. 2339 and eight other passages.

34. Adverbs. Hellenistic Greek supplied the missing adverb to $d\gamma a\theta \delta s$. Aya $\theta \delta s$ occurs in Aristotle Rh. II 11 § 1. In the LXX it is found in i K. 20^7 : iv K. 11^{18} : Tob. 13^{10} .

Among adverbs of time we may notice ἐκ πρωίθεν and ἀπὸ πρωίθεν as peculiar to the LXX. For the former see ii K. 2²⁷: iii K. 18²⁸: i Mac. 10²⁰; for the latter Ex. 18^{13, 14}: Ruth 2⁷: Job 4²⁰: Sir. 18²⁸: i Mac. 9¹³. Similar to these among adverbs of place is ἀπὸ μακρόθεν, Ps. 138². Such expressions remind us of our own double form 'from whence,' which purists condemn.

In the Greek of the LXX $\pi o \hat{v}$ is used for $\pi o \hat{i}$, just as we commonly say 'where' for 'whither.'

Jdg. 1917 Ποῦ πορεύη, καὶ πόθεν ἔρχη;

Cv. Gen. 3731: Josh. 25, 810: Jdg. 1917: i K. 1014: Zech. 22.

Hot occurs only in a doubtful reading in Jer. 228, and has there the sense of soil.

Similarly ov is used for oi, which is not found at all.

Jer. 518 où car Badions enci.

Cp. Gen. 40³: Ex. 21¹³: iii K. 18¹⁰: Ezk. 12¹⁶. So in N.T.—

ποῦ = ποῖ i Jn. 2¹¹, 3⁸, 8¹⁴: Hb. 11⁸.

δπου = ὅποι James 3⁴.

οποι does not occur in Biblical Greek.

- 35. Homerisms. The Ionic infusion which is observable in the Greek of the LXX may possibly be due to the use of Homer as a schoolbook in Alexandria. This would be a vera causa in accounting for such stray Ionisms as κυνομνίης, μαχαίρη, ἐπιβεβηκνίης, and the use of σπείρης in the Papyri; possibly also for γαιῶν, γαίαις. Such forms also as ἐπαοιδός, ἔσθειν, ἐτάνυσαν (Sir. 4312), μόλιβος, χάλκειος, χείμαρρος, πολεμιστής, have an Homeric ring about them.
- 36. Movable Consonants. ν ἐφελκυστικόν is freely employed before consonants, as in Gen. 31¹⁵, 41⁵⁵: Dt. 19¹: Ruth 2³: Jdg. 16¹¹.

Το ἄχρι and μέχρι s is sometimes appended before a vowel and

sometimes not.

Jdg. 11³³ ἄχρις Ἄρνων. Job 32¹¹ ἄχρι οὖ. ii Mac. 14¹⁵ ἄχρι αἰῶνος. Josh. 4²⁸ μέχρις οῦς i Esd. 1⁵⁴ μέχρι οῦ. Job 32¹² μέχρι ὑμῶν.

'Αντῖκρύ and ἄντῖκρυς differ from one another by more than the σ. The former does not occur at all in the LXX, the latter in Swete's text only once, iii Mac. 5¹⁶ ἄντικρυς ἀνακλιθῆναι αὐτοῦ.

In the Revisers' text of the N.T. we find ἄχρι before a consonant in Gal. 4²; ἄχρις οὖ i Cor. 11²⁸, 15²⁵: Gal. 3¹⁹, 4¹⁹: Hb. 3¹³; μέχρις οὖ Mk. 13²⁰; μέχρις αὖματος Hb. 12⁴; ἀντικρὸ Χίου Acts 20¹⁵.

37. Spelling. In matters of spelling Dr. Swete's text appears to reflect variations in the Mss.



a. The diphthong ει is often replaced by ι, as in i Esd. 1¹¹ χαλκίοις compared with ii Chr. 35¹³ χαλκείοις. This is especially the case with feminine nouns in -εία, as

ἀπωλία, δουλία, λατρία, πλινθία, συγγενία, ὑγία, φαρμακία.

Neuters plural in -ca also sometimes end in -a with recession of accent, as —

άγγια Gen. 4225.

πόρια Gen. 4517.

In the pluperfect of $i\sigma\tau\eta\mu$ again we sometimes find ι for $\epsilon\iota$ — $i\sigma\tau\eta'\kappa\epsilon\iota$ Jdg. 16^{29} . $\epsilon\phi\iota\sigma\tau\eta'\kappa\epsilon\iota$ Nb. $23^{6,17}$. $\pi\alpha\rho\iota\sigma\tau\eta'\kappa\epsilon\iota$ Gen. 45^{1} .

So also in the future and 1st aorist of λείχω, as— ἐκλίξει, ἐκλίξαι, ἔλιξαν, λίξουσιν.

On the other hand εἰδέαι for ἰδέαι (nom. pl. of ἰδέα) occurs in Dan. @ 113.

b. ν in composition is sometimes changed into μ before a labial and sometimes not, as —

συμβιβάσω Εχ. 412.

συνβιβασάτω Jdg. 138.

Before a guttural or π , ν is often retained, instead of being turned into γ , as —

ένκάθηται, ένκρατεῖς, ένκρούσης, ένκρυφίας, ένποίη, ένχωρίω.

But on the other hand -

σύγκρισις, συγγενία.

c. In the spelling of $\lambda \alpha \mu \beta \acute{a} \nu \epsilon \iota \nu \mu$ appears in parts not formed from the present stem, as —

λήμψομαι, λήμψη, λήμψεσθε, έλήμφθη, καταλήμψη.

This may indicate that the syllable in which the μ occurs was pronounced with β . In modern Greek $\mu\pi$ stands for b, and we seem to find this usage as early as Hermas (Vis. III 1 § 4), who represents the Latin subsellium by $\sigma\nu\mu\nu\dot{}\epsilon\lambda\nu\nu$. Cp. 'A $\mu\beta\alpha\kappa\dot{}\nu\dot{}\nu$ for Habakkuk.

d. The doubling of $\dot{\rho}$ in the augment of verbs is often neglected, as —

έξερίφησαν, ἔρανεν, ἐράπιζον, ἔριψεν.

e. The following also may be noticed—
ἐραυνᾶν for ἐρευνᾶν Dt. 13¹⁴.

μιερός, μιεροφαγία, μιεροφαγεῖν, μιεροφονία all in Maccabees only.

τεσσεράκοντα Dt. 9^{9,11}: Josh. 14⁷.



SYNTAX

CONSTRUCTION OF THE SENTENCE, 38-43

- 38. The Construction of the LXX not Greek. In treating of Accidence we have been concerned only with dialectical varieties within the Greek language, but in turning to syntax we come unavoidably upon what is not Greek. For the LXX is on the whole a literal translation, that is to say, it is only half a translation—the vocabulary has been changed, but seldom the construction. We have therefore to deal with a work of which the vocabulary is Greek and the syntax Hebrew.
- 39. Absence of $\mu\ell\nu$ and &. How little we are concerned with a piece of Greek diction is brought home to us by the fact that the balance of clauses by the particles $\mu\ell\nu$ and $\delta\ell$, so familiar a feature of Greek style, is rare in the LXX, except in the books of Wisdom and Maccabees. It does not occur once in all the books between Deuteronomy and Proverbs nor in Ecclesiastes, the Song, the bulk of the Minor Prophets, Jeremiah, and Ezekiel; and in each of the following books it occurs once only Leviticus (277), Numbers (2288), Tobit (1410), Haggai (14), Zechariah (115), Isaiah (62). Where the antithesis is employed, it is often not managed with propriety, e.g. in Job 326. As instances of the non-occurrence of one or both of the particles where their presence is obviously required we may take —

Gen. 27^{22} ή φωνη φωνη Ἰακώβ, αἱ δὲ χεῖρες χεῖρες Ἰησαύ. Jdg. 16^{29} καὶ ἐκράτησεν ἔνα τῆ δεξία αὐτοῦ καὶ ἔνα τῆ ἀριστερα αὐτοῦ ii Κ. 11^{25} ποτὲ μὲν οὕτως καὶ ποτὲ οὕτως. iii Κ. 18^6 μι $\hat{\alpha}$. . . ἄλλη.

40. Paratactical Construction of the LXX. Roughly speaking, it is true to say that in the Greek of the LXX there is no syntax, only parataxis. The whole is one great scheme of clauses connected by κai , and we have to trust to the sense to tell us which is to be so emphasized as to make it into the apodosis. It may therefore be laid down as a general rule that in the LXX the apodosis is introduced

by καί. This is a recurrence to an earlier stage of language than that which Greek itself had reached long before the LXX was written, but we find occasional survivals of it in classical writers, e.g. Xen. Cyrop. I 4 § 28 καὶ ὁδόν τε οὖπω πολλὴν διηνύσθαι αὐτοῖς καὶ τὸν Μῆδον ἤκειν. Here it is convenient to translate καί 'when,' but the construction is really paratactical. So again Xen. Anab. IV 2 § 12 Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἑλληνες, καὶ ἔτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον. Cp. Anab. I 8 § 8, II 1 § 7, IV 6 § 2; also Verg. Æn. II 692—

Vix ea fatus erat senior, subitoque fragore intonuit laevom.

In the above instances the two clauses are coördinate. But in the LXX, even when the former clause is introduced by a subordinative conjunction, καί still follows in the latter, e.g.—

Gen. 44^{29} ἐὰν οὖν λάβητε . . . καὶ κατάξετε κτλ. Εx. 13^{14} ἐὰν δὲ ἐρωτήση . . . καὶ ἐρεῖς κτλ. Cp. 7^{9} . Josh. 4^{1} καὶ ἐπεὶ συνετέ-λεσεν πᾶς ὁ λαὸς διαβαίνων τὸν Ἰορδάνην, καὶ εἶπεν Κύριος.

Sometimes a preposition with a verbal noun takes the place of the protasis, e.g. —

Εχ. 312 ἐν τῷ ἐξαγαγεῖν . . . καὶ λατρεύσετε.

In Homer also καί is used in the apodosis after ἐπεί (Od. V 96), ημος (Il. I 477: Od. X 188), or ὅτε (Od. V 391, 401: X 145, 157, 250).

The difficulty which sometimes arises in the LXX in determining which is the apodosis amid a labyrinth of $\kappa a \lambda$ clauses, e.g. in Gen. 4¹⁴, 39¹⁰, may be paralleled by the difficulty which sometimes presents itself in Homer with regard to a series of clauses introduced by $\delta \epsilon$, e.g. Od. X 112, 113; XI 34-6.

41. Introduction of the Sentence by a Verb of Being. Very often in imitation of Hebrew idiom the whole sentence is introduced by ἐγένετο οτ ἔσται.

Gen. 39^{19} έγένετο δὲ ὡς ἤκουσεν . . . καὶ ἐθυμώθη ὀργ $\hat{\eta}$. Cp. ∇s . 5, 7, 13. iii K. 18^{12} καὶ ἔσται ἐὰν ἐγὼ ἀπέλθω ἀπὸ σοῦ, καὶ πνεῦμα Kυρίου ἀρεῖ σε εἰς τὴν γῆν ην οὐκ οἴδας.

In such cases in accordance with western ideas of what a sentence ought to be, we say that $\kappa a i$ introduces the apodosis, but it may be that, in its original conception at least, the whole construction was paratactical. It is easy to see this in a single instance like—

Gen. 418 εγένετο δε πρωί και εταράχθη ή ψυχη αὐτοῦ,

but the same explanation may be applied to more complex cases, e.g. -

- Nb. 21° καὶ ἐγένετο ὅταν ἔδακνεν ὅφις ἄνθρωπον, καὶ ἐπέβλεψεν ἐπὶ τὸν ὅφιν τὸν χαλκοῦν, καὶ ἔζη. And there was when a serpent bit a man, and he looked on the brazen serpent, and lived. Cp. Gen. 42° 43°, 43° 2° 1°. Jdg. 14° 1°.
- **42.** Apposition of Verbs. Sometimes the καί does not appear after ἐγένετο, ἐγενήθη, or ἔσται, thus presenting a construction which we may denote by the phrase Apposition of Verbs.
 - Jdg. 19^{30} καὶ ἐγένετο πᾶς ὁ βλέπων ἔλεγεν . . . i K. 31^8 καὶ ἐγενήθη τῆ ἐπαύριον, ἔρχονται οἱ ἀλλόφυλοι. Gen. 44^{81} καὶ ἔσται ἐν τῷ ἰδεῖν αὐτὸν μὴ ὂν τὸ παιδάριον μεθ' ἡμῶν, τελευτήσει.

In two versions of the same Hebrew we find one translator using the $\kappa a l$ and the other not.

- i V Κ. 19¹ καὶ ἐγένετο ὧς ἤκουσεν βασιλεὺς Ἐζεκίας, καὶ διέρρηξεν τὰ ἱμάτια ἐαυτοῦ. Is. 37¹ καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα Ἑζεκίαν, ἔσχισεν τὰ ἱμάτια.
- 43. $\Delta \epsilon$ in the Apodosis. The use of $\delta \epsilon$ to mark the apodosis, which is found occasionally in classical authors from Homer downwards, is rare in the LXX.

Josh. 28 καὶ ἐγένετο ὡς ἐξήλθοσαν . . . αὖτη δὲ ἀνέβη.

THE ARTICLE, 44, 45

- 44. Generic Use of the Article. This is due to following the Hebrew.
 - i Κ. 17³⁴ ὁ λέων καὶ ἡ ἄρκος = 'a lion or a bear,' 17³⁶ καὶ τὴν ἄρκον ἔτυπτεν ὁ δοῦλός σου καὶ τὸν λέοντα. Amos 5¹⁹ ὅν τρόπον ἐὰν φύγη ἄνθρωπος ἐκ προσώπου τοῦ λέοντος, καὶ ἐμπέση αὐτῷ ἡ ἄρκος. Is. 7¹⁴ ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται.
- 45. Elliptical Use of the Feminine Article. The use of the feminine article with some case of $\chi \dot{\omega} \rho a$ or $\gamma \dot{\eta}$ understood is not due to the influence of the Hebrew.

ή ὑπ' οὐρανόν Job 184.

την ὑπ' οὐρανόν Job 17, 22, 510, 96, 2824, 3418, 3824.

της ύπὸ τὸν οὐρανόν Εχ. 174: Prov. 828: ii Mac. 218.

της υπ' ουρανόν Job 3818.

 $τ\hat{\eta}$ ὑπ' οὐρανόν Esther 4^{17} : Baruch 5^3 .



So in N.T. -

Lk. 1724 ή ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανόν λάμπει.

GENDER, 46, 47

46. Elliptical Use of the Feminine Adjective. There is nothing about the feminine gender which should make ellipse more frequent with it than with the masculine or neuter. Only it happens that some of the words which can be most easily supplied are feminine. This elliptical use of the feminine adjective (or of adv. = adj.) is a feature of Greek generally. It is not very common in the LXX. Instances are —

ἐπ' εὐθείας (ὁδοῦ) Josh. 814. ἐν τῆ εὐθεία Ps. 14210. τῆς πλατείας Esther 41. τὴν σύμπασαν (γῆν) Job 2², 25². ἔως τῆς σήμερον (ἡμέρας) ii Chr. 35²6. τὴν αὔριον iii Mac. 5³8. ἐβόησεν μεγάλη (τῆ φωνῆ) iv K. 18²8. εἰς τὴν ὑψηλήν (χώραν) ii Chr. 1³.

In the N.T. this idiom occurs much more frequently. Take for instance Lk. $12^{47,48}$ δαρήσεται πολλάς . . . $\delta\lambda$ ίγας (πληγάς).

Cp. also —

τὴν πρὸς θάνατον (ὁδόν) Eus. H.E. II 23.
οὖκ εἰς μακράν Philo Leg. ad C. § 4.
ἐπ' εὐθείας Philo Q.O.P.L. § 1.
ἐπὶ ξένης (χώρας οτ γῆς) Philo Leg. ad C. § 3.
πεδιάς τε καὶ ὀρεινή ibid. § 7.
τῆ πατρίφ (γλώσση) Jos. B. J. Proæm. 1.
τὰς περιοίκους (πόλεις) ibid. 8.

47. Feminine for Neuter. The use of the feminine for the neuter is a pure Hebraism, which occurs principally in the Psalms.

Jdg. 15⁷ εὰν ποιήσητε οὖτως ταύτην, 21³ εἰς τί . . . εγενήθη αὖτη; i K. 4⁷ οὐ γέγονεν τοιαύτη ἐχθὲς καὶ τρίτην. Ps. 26³ ἐν ταύτη ἐγὰ ἐλπίζω, 26⁴ μίαν ἢτησάμην . . . ταύτην ἐκζητήσω, 31⁶ ὑπὲρ ταύτης προσεύξεται πᾶς ὅσιος, 117²³ παρὰ Κυρίου ἐγένετο αὖτη, 118⁵⁰ αὖτη με παρεκάλεσεν, 118⁵⁶ αὖτη ἐγενήθη μοι.

In the N.T. this license only occurs in Mk. 12¹¹, Mt. 21¹² in a quotation from Ps. 117²³.



NUMBER, 48, 49

48. Singular for Plural. Sometimes in imitation of Hebrew idiom we find the singular used in the sense of the plural. When the article is employed along with a singular noun, we have the Generic Use of the Article (§ 44), but the presence of the article is not necessary.

Εχ. 8^8 ἀνεβιβάσθη ὁ βάτραχος (= frogs), 8^{18} ἐξαγαγεῖν τὸν σκνῖφα, 10^{13} καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα, 10^{14} οὐ γέγονεν τοιαύτη ἀκρίς. Jdg. 7^{12} ὡσεὶ ἀκρὶς εἰς πλῆθος (cp. Judith 2^{20} ὡς ἀκρίς), 21^{16} ἡφανίσθη ἀπὸ Βενιαμεὶν γυνή. iv Κ. 2^{12} ἄρμα Ἰσραὴλ καὶ ἱππεὺς αὐτοῦ. Εzk. 47^9 ἔσται ἐκεῖ ἰχθὺς πολὺς σφόδρα.

This throws light on an otherwise startling piece of grammar — Jdg. 15¹⁰ εἶπαν ἀνὴρ Ἰούδα.

49. Singular Verb with more than One Subject. In accordance with Hebrew idiom a singular verb often introduces a plurality of subjects, e.g. —

iv Κ. 18^{26} καὶ εἶπεν Ἐλιακεὶμ . . . καὶ Σόμνας καὶ Ἰώας, 18^{37} καὶ εἰσῆλθεν Ἐλιακεὶμ κτλ.

This may happen also in Greek apart from Hebrew.

Xen. Anab. II 4 § 16 "Επεμψέ με 'Αριαίος καὶ 'Αρτάοζος.

CASE, 50-61

- 50. Nominative for Vocative. a. The use of the nominative for the vocative was a colloquialism in classical Greek. It occurs in Plato, and is common in Aristophanes and Lucian. When so employed, the nominative usually has the article. As in Hebrew the vocative is regularly expressed by the nominative with the article, it is not surprising that the LXX translators should often avail themselves of this turn of speech.
 - iii Κ. 17^{18} τί ἐμοὶ καὶ σοί, ὁ ἄνθρωπος τοῦ Θεοῦ; 18^{26} ἐπάκουσον ἡμῶν, ὁ Βάαλ. Cp. iii Κ. 20^{20} : Ps. 21^1 , 42^2 .

For an instance of the nominative without the article standing for the vocative take —

Baruch 45 θαρσείτε, λαός μου.

The nominative, when thus employed, is often put in apposition with a vocative, as —

iii Κ. 1720 Κύριε, ὁ μάρτυς της χήρας, 1721 Κύριε, ὁ Θεός μου.



b. In the N.T. also the nominative with the article is often put for the vocative.

Μt. 11^{26} ναί, ὁ πατήρ. Lk. 8^{54} ἡ παῖς, ἐγείρου. Μk. 9^{25} τὸ πνεῦμα τὸ ἄλαλον . . . ἔξελθε. Lk. 6^{25} οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν. Col. 3^{18} αἱ γυναῖκες, ὑποτάσσεσθε. Eph. 6^1 , Col. 3^{20} τὰ τέκνα, ὑπακρύετε.

The use of the nominative without the article for the vocative is rare in the N.T., as it is also in the LXX. In Lk. 12^{20} and i Cor. 15^{36} we find $\tilde{a}\phi\rho\omega\nu$ put for $\tilde{a}\phi\rho\sigma\nu$, and in Acts 7^{42} olkos Israella does duty as vocative.

As instances of apposition of nominative with vocative we may take —

Rom. 2^1 ὧ ἄνθρωπε πᾶς ὁ κρίνων. Rev. 15^3 Κύριε ὁ Θεός, ὁ παντοκράτωρ.

In Rev. 18²⁰ we have vocative and nominative conjoined — οὐρανέ, καὶ οἱ ἄγιοι.

51. Nominative Absolute. Occasionally we get a construction in the LXX, which can be described only by this name.

Nb. 22^{24} καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὔλαξιν τῶν ἀμπέλων, φραγμὸς ἐντεῦθεν καὶ φραγμὸς ἐντεῦθεν. Nb. 24^4 ὅστις ὅρασιν θεοῦ εἶδεν, ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ.

As this construction arises out of a literal following of the Hebrew, it would be superfluous to adduce Greek parallels. Like effects might be found, but the cause would be different.

52. Nominative of Reference. What is meant by this term will be best understood from the examples—

Job 28⁷ τρίβος, οὐκ ἔγνω αὐτὴν πετεινόν. Ps. 102¹⁵ ἄνθρωπος, ὧσει χόρτος αἱ ἡμέραι αὐτοῦ.

To throw out the subject of discourse first, and then proceed to speak about it, is a Hebraism, but at the same time it is a common resource of language generally.

So in N.T. -

Acts 7⁴⁰ ὁ γὰρ Μωσῆς οὖτος . . . οὐκ οἴδαμεν τί ἐγένετο αὐτῷ. Rev. 3¹² ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου.

53. Nominativus Pendens. The nominative which is left without a verb owing to a sudden change of construction is a familiar feature



in classical Greek, especially if this be at all colloquial. It is not however very common in the LXX.

Dan. Ο' 715 καὶ ἀκηδιάσας ἐγὼ . . . ἐτάρασσόν με.

Such cases can generally be explained on the principle of construction according to the sense.

It is seldom that we meet with so violent an anacoluthon as the following in the N.T.—

Μk. 920 καὶ ἰδων αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν.

54. Accusative for Vocative. The accusative for vocative might seem an impossibility, yet here is an instance of it.

Ps. 516 ήγάπησας πάντα τὰ δήματα καταποντίσμου, γλώσσαν δολίαν.

55. Accusative of Time When. In connexion with classical Greek we think of Time When as being expressed by the genitive or dative, rather than by the accusative, though the latter also is used. The employment of the accusative became more frequent after the classical period, and alone survives in the modern language.

Gen. 43¹⁶ μετ' έμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν. Εχ. 9¹⁸ ἰδοὺ έγὰ ὖω ταύτην τὴν ὧραν αὖριον χάλαζαν.

Dan. @ 921 ώσει ώραν θυσίας έσπερινης (O' has έν ώρα).

So also sometimes in N.T.—

Jn. 4⁵² χθèς ὧραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. Rev. 3⁸ καὶ οὐ μὴ γνῶς ποίαν ὧραν ἦξω ἐπί σε.

56. Cognate Accusative. a. By a Cognate Accusative is here meant that particular form of the *Figura Etymologica* in which a verb is followed by an accusative of kindred derivation with itself, irrespective of the question whether it be an accusative of the external or of the internal object. We have both kinds of accusative together in the following verse, where $\theta \hat{\eta} \rho a \nu = \text{venison}$.

Gen. 278 έξέστη δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα καὶ εἶπεν "Τίς οὖν δ θηρεύσας μοι θήραν;"

b. The great frequency of the cognate accusative in the LXX is due to the fact that here the genius of the Hebrew and of the Greek language coincides. Besides being a legitimate Greek usage, this construction is also one of the means employed for translating a constantly recurring Hebrew formula. Sometimes the appended accusative merely supplies an object to the verb, as in such phrases



as δάνιον δανείζειν, διαθέσθαι διαθήκην, διηγεῖσθαι διήγημα, ἐνύπνιον ἐνυπνιάζεσθαι, ἐπιθυμεῖν ἐπιθυμίαν, θύειν θυσίαν, νηστεύειν νηστείαν, δρισμὸν δρίζεσθαι, πλημμελεῖν πλημμέλησιν or πλημμελίαν, προφασίζεσθαι προφάσεις. At other times it is accompanied by some specification, as—

- Nb. 186 λειτουργείν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου. Dan. 11² πλουτήσει πλοῦτον μέγαν. i Mac. 288 ἐν τῷ ζηλῶσαι ζῆλον νόμου.
- c. Sometimes the cognate accusative is conveyed in a relative clause, as
 - Εχ. 3° τὸν θλιμμὸν ον οἱ Αἰγύπτιοι θλίβουσιν αὐτούς. Νb. 14 ἡ ἐπίσκεψις ἢν ἐπεσκεψαντο. i Κ. 22 ἡ ἀκοὴ ἢν ἐγὼ ἀκούω.
- d. By other changes of construction we have still the figura etymologica, but no longer a cognate accusative. Thus, starting from the common phrase δοῦναι δόμα, we have δεδομένοι δόμα (Nb. 3°) and δόμα δεδομένον (Nb. 186).
- e. In one instance the cognate accusative is reinforced by a still further application of the etymological figure —

Gen. 4722 έν δόσει γὰρ ἔδωκεν δόμα τοις ἱερεῦσιν.

This is not due to the Hebrew.

f. In a wider sense the term 'cognate accusative' includes an accusative of kindred meaning, though not of kindred derivation, as—

Jdg. 158 ἐπάταξεν . . . πληγὴν μεγάλην.

- g. Instances of cognate accusative are common enough in the N.T., e.g.
 - i Jn. 5^{16} άμαρτάνοντα άμαρτίαν μὴ πρὸς θάνατον. Mt. 2^{10} έχάρησαν χαρὰν μεγάλην σφόδρα. Jn. 7^{24} τὴν δικαίαν κρίσιν κρίνατε.

There also it occurs sometimes in a relative clause-

Μk. 10^{88} τὸ βάπτισμα ὁ ἐγὼ βαπτίζομαι. Jn. 17^{28} ἡ ἀγάπη ἡν ἡγάπηκάς με. Eph. 4^1 τῆς κλήσεως ἡς ἐκλήθητε.

- h. We have a triple use of the etymological figure in Lk. 8³ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.
- i. That the playing with paronymous terms is in accordance with the spirit of the Greek language may be seen from the frequent employment of the device by Plato, e.g.—
 - Prot. 326 D ωσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων ὑπογράψαντες γραμμὰς τὴ γραφίδι οὕτω τὸ γραμματεῖον δι-



δόασι. $Hip.~Maj.~296~{\rm C}$ "Αλλα μέντοι δυνάμει γε δύνανται οἱ δυνάμενοι \cdot οἰ γάρ που ἀδυναμία γε.

57. Accusative in Apposition to Indeclinable Noun. In the LXX an indeclinable noun is sometimes followed by an accusative in apposition to it, even though by the rules of grammar it is itself in some other case, e.g. —

Is. 37⁸⁸ ἐν τῷ οἴκῷ Νασαρὰχ τὸν πάτραρχον αὐτοῦ. iv K. 1² ἐν τῷ Βάαλ μυῖαν θεὸν ᾿Ακκαρών.

Perhaps it would be more satisfactory if this and § 54 were thrown together under a head of Bad Grammar, a category which the reader might be inclined to enlarge.

58. Genitive Absolute. Strictly speaking, a Genitive Absolute is a clause in the genitive which does not affect the general construction. It ought not therefore to refer either to the subject or the object of the sentence. Even in classical authors however the so-called genitive absolute is sometimes not employed with the precision which grammarians might desire, e.g.—

Plat. Rep. 547 Β βιαζομένων δὲ καὶ ἀντιτεινόντων ἀλλήλοις . . . ὁμολόγησαν. Xen. Cyrop. I 4 § 2 καὶ γὰρ ἀσθενήσαντος αὐτοῦ οὐδέποτε ἀπέλειπε τὸν πάππον. Xen. Anab. I 2 § 17 θᾶσσον προϊόντων . . . δρόμος ἐγένετο τοῖς στρατιώταις.

The genitive absolute is often employed in the same loose way in the LXX.

Tob. 4^1 ὅτε ήμην ἐν τ $\hat{\eta}$ χώρ \hat{q} μου . . . νεωτέρου μου ὅντος.

Dt. 1510 οὐ λυπηθήση τῆ καρδία σου διδόντος σου αὐτῷ.

Εχ. 210 άδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτό.

Εχ. 520 συνήντησαν δε . . . ερχομένοις . . . εκπορευομένων αὐτῶν.

So in N.T. -

Μt. 1¹⁸ μνηστευθείσης τῆς μητρὸς . . . εὐρέθη. Acts 21¹⁷ γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. ii Cor. 4¹⁸ κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν.

59. The Genitive Infinitive of Purpose. The genitive of the verbal noun formed by prefixing the article to the infinitive, which we may call for convenience the Genitive Infinitive, is one of the regular ways of expressing purpose in Biblical Greek, corresponding to our use of 'to.' The construction is not entirely unknown to classical authors (e.g. Plat. Gorg. 457 E τοῦ καταφανὲς γενέσθαι) and is especially

favoured by Thucydides. There is nothing in the Hebrew to suggest it. The following will serve as examples—

 ${
m Jdg.}~16^{5}$ καὶ δήσομεν αὐτὸν τοῦ ταπεινῶσαι αὐτόν. Ps. 9^{80} ἐνεδρεύει τοῦ ἀρπάσαι πτωχόν. ${
m Job}~1^{19}$ ἡλθον τοῦ ἀπαγγεῖλαί σοι.

So also frequently in N.T., e.g. —

Μt. 13³ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. James 5¹¹ προσηύξατο τοῦ μὴ βρέξαι.

60. Other Uses of the Genitive Infinitive. a. The genitive infinitive of purpose is only one use out of many to which this syntactical device is applied. Take for instance—

Εχ. 14^5 Τί τοῦτο ἐποιήσαμεν τοῦ ἐξαποστείλαι τοὺς υίοὺς Ἰσραὴλ τοῦ μὴ δουλεύειν ἡμίν (= ὧστε μὴ δουλεύειν);

Purpose is not expressed in either of these cases. In the former we have what may be called the Explanatory Use of the Genitive Infinitive; in the latter we have something which represents 'from serving us' in the original, but which we shall nevertheless class as a Genitive Infinitive of Consequence, since it is only thus that the Greek can be explained.

b. The Explanatory Use of the Genitive Infinitive is common in the LXX, e.g. —

Gen. 32 'Ιδοὺ 'Αδὰμ γέγονεν ὡς εἶς ἐξ ἡμῶν, τοῦ γιγνώσκειν καλὸν καὶ πονηρόν. Εχ. 82 μὴ προσθῆς ἔτι, Φαραώ, ἐξαπατῆσαι τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν. Ps. 264 ταύτην (§ 47) ἐκζητήσω τοῦ κατοικεῖν με κτλ.

So in N.T -

Acts 7^{19} ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν. Gal. 3^{10} δς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις . . . τοῦ ποιῆσαι αὐτά.

c. As an instance of the Genitive Infinitive of Consequence we may take —

Εχ. 714 βεβάρηται ή καρδία Φαραω του μη έξαποστείλαι τον λαόν.

So in N.T. -

Hb. 115 Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον.

d. What is called in Latin Grammar the 'prolative infinitive' after 'extensible' verbs, or more simply, the latter of two verbs, is also commonly expressed in the LXX by the genitive infinitive, e.g. —

Ps. 39¹³ οὐκ ἠδυνάσθην τοῦ βλέπειν. ii Chr. 3¹ ἤρξατο τοῦ οἰκοδομεῖν. Gen. 18⁷ ἐτάχυνεν τοῦ ποιῆσαι αὐτό.



So in N.T. —

Acts 3^{12} ώς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν, 15^{20} ἐπιστεῖλαι . . . τοῦ ἀπέχεσθαι, 27^1 ἐκρίθη τοῦ ἀποπλεῖν.

61. Cognate Dative. a. Another form of the figura etymologica which abounds in the LXX may be called Cognate Dative. As in the case of the cognate accusative its frequency is in great measure due to the coincidence of idiom in this particular between Greek and Hebrew. Let us first show by a few examples from Plato that this construction is in accordance with the genius of the Greek language.

Crat. 385 Β λόγφ λέγειν. Phdr. 265 C παιδία πεπαίσθαι. Symp. 195 Β φεύγων φυγή τὸ γήρας. Crat. 383 Α φύσει . . . πεφυκυΐαν. Cp. 389 C, D. Phileb. 14 C φύσει . . . πεφυκότα.

- b. But while we have to search for this idiom in classical Greek, it thrusts itself upon us at every turn in the Greek of the LXX, owing to its aptness for rendering a mode of expression familiar in the original.
- c. Corresponding to the cognate dative in Greek, we find in Latin also a cognate ablative as a rare phenomenon, e.g. —

curriculo percurre Ter. Heaut. 733. Cp. Plaut. Most. 349 qui non curro curriculo domum.

occidione occisum Cic. Fam. XV 4 § 7. Cp. Liv. II 51 § 9.

d. The instances of cognate dative of most frequent occurrence in the LXX are ἀκο \hat{g} ἀκούειν, ζω \hat{g} ζ $\hat{\eta}$ ν, θανάτω ἀποθανεῖν, θανάτω θανατοῦσθαι, σάλπιγγι σαλπίζειν. But besides these there are many others, as —

άγαπήσει άγαπασθαι ἀλαλαγμῷ ἀλαλάζειν ἀλοιφῆ ἐξαλείφειν ἀπωλία ἀπολλύναι ἀφανισμῷ ἀφανίζειν βδελύγματι βδελύσσειν δεσμῷ δεῖν διαλύσει διαλύειν διαμαρτυρία διαμαρτυρεῖν διαφθείρειν φθορᾳ δίκη ἐκδικεῖν ἐκβάλλειν ἐκβολῆ ἐκθλίβειν ἐκβλιβῆ

ἐκλείψει ἐκλείπειν
ἐκτριβἢ ἐκτριβῆναι
ἐκτριψει ἐκτριβῆναι
ἐξεραυνὰν ἐξεραυνήσει
ἐξουδενώσει ἐξουδενοῦν
ἐπιθυμία ἐπιθυμεῖν
ἐπισκοπἢ ἐπισκέπτεσθαι
θελήσει θέλειν
καθαιρέσει καθαίρειν
κακάα κακοποιεῖν
κακία κακοῦν
κατάραις καταράσθαι



κλαυθμφ κλαίειν
λήθη λαθείν
λίθοις λιθοβολείν
λύτροις λυτροῦν
μνεία μνησθήναι
οἰωνισμφ οἰωνίζεσθαι
ὀργίζεσθαι ὀργή
ὄρκφ ὁρκίζειν
παραδόσει παραδοθήναι
περιπίπτειν περιπτώματι

πλημμελία πλημμελείν προνομή προνομή προνομό προσοχθίζειν πτώσει πίπτειν ταλαιπωρείν ταραχή ταράσσειν ὑπεροράσει ὑπεριδείν φερνή φερνίζειν χαρά χαίρειν χαρά

- e. From the foregoing instances it is an easy step to others in which the substantive is of kindred meaning, though not of kindred derivation with the verb.
 - Gen. 1^{16} βρώσει φαγ \hat{g} , 31^{15} κατέφαγεν καταβρώσει. Ex. 19^{12} , $21^{16, 17}$ θανάτ ψ τελευτ \hat{a} ν. Ex. 22^{20} θανάτ ψ όλεθρευθήσεται. Nb. 11^{15} ἀπόκτεινόν με ἀναίρεσει, 35^{26} ἐξόδ ψ ἐξέλθ η . Ezk. 33^{27} θανάτ ψ ἀποκτεν \hat{a} ν.
- f. Instances of the cognate dative are to be found also in the N.T., though not with anything like the frequency with which they occur in the LXX.
 - Jn. 3^{29} χαρ \hat{q} χαίρει. Lk. 22^{15} ἐπιθυμία ἐπεθύμησα. Acts 4^{17} ἀπειλ \hat{q} (margin) ἀπειλησώμεθα, 5^{28} παραγγελία παρηγγείλαμεν, 23^{14} ἀναθέματι ἀναθεματίσαμεν. James 5^{17} προστυχ \hat{q} προσηύξατο. Gal. 5^{1} τ \hat{q} ἐλευθερία ἡμᾶς Χριστὸς ἡλευθέρωσε.
- g. The expression in ii Pet. 33 ἐν ἐμπαιγμονῆ ἐμπαῖκται, while not exactly parallel with the foregoing, belongs to the same range of idiom; so also Rev. 22 ἀποκτενῶ ἐν θανάτω.

ADJECTIVES, 62-65

- 62. Thurs. In Attic Greek $\eta \mu \iota \sigma v_s$, like some other adjectives, mostly of quantity, has a peculiar construction. It governs a noun in the genitive, but agrees with it in gender. Thus—
 - Plat. Phœdo 104 A ὁ ἦμισυς τοῦ ἀριθμοῦ ἄπας. Thuc. V 31 § 2 ἐπὶ τῆ ἡμισεία τῆς γῆς. Demosth. p. 44, iv 16 τοῖς ἡμίσεσι τῶν ἱππέων.

This idiom is kept up by Hellenistic writers, such as Philo, Strabo, and the translator of Josephus' Jewish War. It is how-



ever very rare in the LXX, occurring only in the following passages ---

Josh. 412, i Chr. iii K. 169 ὁ ἄρχων της ημίσους (§ 11) της ἵππου. 523 οἱ ἡμίσεις φυλης Μανασσή. Τοb. 1010 τὰ ήμισυ (sic) των Ezk. 1651 τὰς ἡμίσεις τῶν ἀμαρτιῶν. ύπαργόντων. τὰς ἡμίσεις τῶν δυνάμεων.

Elsewhere instead of the Attic idiom we find to hmov or hmov, irrespective of the gender and number of the noun which follows, e.q. —

τὸ ήμισυ τοῦ σίκλου Εχ. 392. τὸ ημισυ αὐτης Lvt. 620.

τὸ ημισυ τοῦ αίματος Εχ. 246.

ημισυ αρχόντων ii Esd. 416. έν ημίσει ημερών Ps. 10125.

τὸ ημισυ τῶν ὑπαρχόντων Tob. 821.

63. $\pi \hat{a}_s$. a. In classical Greek the rule for $\pi \hat{a}_s$ in the singular is that with the article it is collective, without the article it is distributive -

> $\pi \hat{a} \sigma a \dot{\eta} \pi \delta \lambda \iota_s = \text{all the city.}$ $\pi \hat{a} \sigma a \pi \hat{o} \lambda \iota s = \text{every city.}$

 $\pi \hat{a}s$ differs from ordinary adjectives in taking the predicative position in an attributive sense. Thus while ἀγαθη ή πόλις means 'the city is good, πασα ή πόλις means 'all the city.' πας may however also take the attributive position, like any other adjective. When it does so, the collective force is intensified —

> $\pi \hat{a} \sigma a \dot{\eta} \pi \delta \lambda \iota s = \text{all the city.}$ $\dot{\eta} \pi \hat{a} \sigma a \pi \delta \lambda \iota s =$ the whole city.

Thus Plato's expression (Apol. 40 E) δ πâs γρόνος is rendered by Cicero (T.D. I § 97) perpetuitas omnis consequentis temporis. For other instances of this use in classical authors we may take —

Hdt. VII 46 ὁ π âs ἀνθρώπινος βίος. Plat. Rep. 618 B ὁ π âs κίνδυνος, Phileb. 67 B οἱ πάντες βόες = all the oxen in the world. Xen. Anab. V 6 § 5 οἱ πάντες ἄνθρωποι.

In such cases there is an additional stress gained by the unusual position assigned to $\pi \hat{a}_s$.

b. In the LXX the same distinction seems to be maintained. It is true a writer will go from one to the other, e.g. —

 ${
m Jdg.}~16^{17,\,18}$ καὶ ἀνήγγειλαν αὐτ $\hat{\eta}$ τὴν πᾶσαν καρδίαν αὐτο \hat{v} . . . καὶ εἶδ \cdot ν Δαλειδά ότι ἀπήγγειλεν αὐτῆ πᾶσαν τὴν καρδίαν αὐτοῦ —



but so in English we might first say he told her his whole heart, and then add and she saw that he had told her all his heart.

Other instances of the strongly collective force of $\pi \hat{a}s$ in the attributive position are —

Gen. 45²⁰ τὰ γὰρ πάντα ἀγαθὰ Αἰγύπτου ὑμῖν ἔσται. Josh. 4¹⁴ ἐναντίον τοῦ παντὸς γένους Ἰσραήλ. Wisd. 7⁹ ὁ πᾶς χρυσός. ii Mac. 8⁹ τὸ πᾶν τῆς Ἰουδαίας . . . γένος.

Still there is a tendency in the LXX to assimilate $\pi \hat{a}s$ to adjectives generally and to employ it in the attributive position without any special emphasis.

c. Neither is the rule that $\pi \hat{a}s$ without the article is distributive at all closely adhered to, e.g. —

Εx. 8¹⁶ ἐν πάση γĝ Αἰγύπτου, 16⁶ πρὸς πᾶσαν συναγωγὴν υίῶν Ἰσραήλ. i Κ. 7² πᾶς οἰκος Ἰσραήλ.

d. In the plural οἱ πάντες is rare, but may be found —

Jdg. 20⁴⁶ οἱ πάντες οὖτοι. i Mac. 2³⁷ ᾿Αποθάνωμεν οἱ πάντες ἐν τῆ ἀπλότητι ἡμῶν. ii Mac. 12⁴⁰ τοῖς δὲ πᾶσι σαφὲς ἐγένετο. Cp. Aristeas § 36 τοῖς πᾶσι . . . πολίταις.

Ai πâσαι is still rarer, but see —

iii Mac. 11 παραγγείλας ταις πάσαις δυνάμεσιν.

Tà πάντα is comparatively common, occurring, e.g., in Gen. 1⁸¹, 9³: Ex. 29^{24} : Lvt. 19^{13} : ii Mac. 10^{23} , 12^{22} : iii Mac. 2^3 .

e. In the N.T. the collective use of $\pi \hat{a}s$ followed by the article is clearly marked in many passages, e.g. —

Gal. 5^{14} δ . . . π \hat{a} s v \hat{o} μ os. Mt. 8^{84} π \hat{a} σ a $\hat{\eta}$ π \hat{o} λ ι s $\hat{\epsilon}$ $\hat{\xi}$ $\hat{\eta}\lambda\theta$ ϵv .

Also the distributive use of $\pi \hat{a}s$ without the article, as in i Cor. $11^{4,5}$ $\pi \hat{a}s$ $\hat{a}v \hat{\eta}\rho$. . . $\pi \hat{a}\sigma a$ $\delta \hat{\epsilon}$ $\gamma vv \hat{\eta}$. In Rom. 3^{19} we have the two usages brought into contrast — $\tilde{i}va$ $\pi \hat{a}v$ $\sigma \tau \hat{o}\mu a$ $\phi \rho a \gamma \hat{g}$, $\kappa a \hat{i}$ $\hat{v}\pi \hat{o}\delta i \kappa o s$ $\gamma \hat{\epsilon}v \eta \tau a i$ $\pi \hat{a}s$ \hat{o} $\kappa \hat{o}\sigma \mu o s$ $\tau \hat{\phi}$ $\Theta \hat{\epsilon}\hat{\phi}$.

On the other hand there are also instances of $\pi \hat{a}s$ in the singular and without the article being used collectively, e.g. —

Eph. 2²¹ πᾶσα οἰκοδομή. Mt. 2⁸ πᾶσα Ἱεροσόλυμα. Acts 2³⁶ πᾶs οἶκος Ἰσραήλ.

f. In the plural οἱ πάντες is more common in St. Paul than in the LXX. Take for instance—

Phil. 2²¹ οἱ πάντες γὰρ τὰ ἐαυτῶν ζητοῦσι. Cp. ii Cor. 5¹⁴. i Cor. 10¹⁷ οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. Cp. Eph. 4¹³.



Rom. 11^{32} συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν. ii Cor. 5^{10} τοὺς γὰρ πάντας ἡμᾶς κτλ. i Cor. 9^{22} τοῦς πασι γέγονα πάντα.

In Acts 197 we have οἱ πάντες ἄνδρες.

Tà $\pi \acute{a} \nu \tau a$ occurs in Rom. 832, 1136: i Cor. 1527, 126, 19: Eph. 518: Acts 1725: Mk. 411 and perhaps in other passages.

64. Comparison of Adjectives. Owing to the peculiarity of Hebrew syntax the treatment of this subject mostly falls under the head of Prepositions. We need only notice here that the positive may be put for the comparative, and $\mu \hat{a} \lambda \lambda \rho \nu$ omitted at will or inserted even after a comparative.

Gen. 49^{12} λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα. Dt. 7^{17} πολὺ τὸ ἔθνος τοῦτο ἢ ἐγώ, 9^1 ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς.

So in N.T. -

Mt. $18^{8,9}$ καλόν σοι έστιν είσελ θ είν . . . $\mathring{\eta}$. . . βλη θ $\mathring{\eta}$ ναι. Cp. Mk. $9^{48,45}$.

65. Omission of $\mu\hat{a}\lambda\lambda o\nu$. The comparison of attributes may be effected by the use of verbs as well as of adjectives. In such cases the omission of $\mu\hat{a}\lambda\lambda o\nu$ is common in the LXX.

Nb. 226 ἰσχύει οὖτος ἢ ἡμεῖς; 247 ὑψωθήσεται ἢ Γὼγ βασιλεία. Hos.
 76 ἔλεος θέλω ἢ θυσίαν. ii Mac. 7² ἔτοιμοι γὰρ ἀποθνήσκειν ἐσμὲν ἢ πατρώους νόμους παραβαίνειν.

Cp. Aristeas § 322 τέρπειν γαρ οιομαί σε ταθτα ή τα των μυθολόγων βιβλία.

PRONOUNS, 66-71

66. Superfluous Use of Pronoun. A pronoun is sometimes employed superfluously after the object, direct or indirect, has been already expressed, e.g. —

Εχ. 12^{44} καὶ πᾶν (8ic) οἰκέτην η ἀργυρώνητον περιτεμεῖς αὐτόν.

Nb. 26^{87} καὶ τῷ Σαλπαὰδ υἰῷ Όφερ οὐκ ἐγένοντο αὐτῷ υἱοί.

The above may be considered as deflexions of the Nominative of Reference (§ 52) into an oblique case by Attraction.

So in N.T.

ii Cor. 12^{17} μή τινα ων ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; Mt. 25^{29} τοῦ δὲ μὴ ἔχοντος, καὶ ὅ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Rev. $2^{7,17}$ τῷ νικῶντι δώσω αὐτῷ. Cp. 6^4 .



SYNTAX 65

In Josh. 24^{22} — ὑμεῖς ἐξελέξασθε Κυρίφ λατρεύειν αὐτῷ — Κυρίφ should be τὸν Κύριον (which A has). Then λατρεύειν αὐτῷ would be an explanatory clause added after the usual manner.

67. Frequent Use of Pronouns. Apart from any Semitic influence, there is also a tendency in later Greek to a much more lavish use of pronouns than was thought necessary by classical authors. We have seen already (§ 13) that the missing pronoun of the 3d person was supplied. The possessive use of the article moreover was no longer thought sufficient, and a possessive genitive was added, e.g. —

Gen. 3827 καὶ τῆδε ἢν δίδυμα ἐν τῆ κοιλία αὐτῆς.

So in N.T.

Μt. 19⁹ ος αν απολύση την γυναίκα αὐτοῦ. i Pet. 2²⁴ αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ.

68. 'Αδελφός as a Reciprocal Pronoun. The use of άδελφός as a reciprocal pronoun is a sheer Hebraism, e.g. —

Ex. 10^{23} καὶ οὖκ εἶδεν οὖδεὶς τὸν ἀδελφὸν αὖτοῦ = they saw not one another.

69. Hebrew Syntax of the Relative. a. One of the most salient characteristics of LXX Greek is the repetition of the pronoun after the relative, as though in English, instead of saying 'the land which they possessed,' we were to say habitually 'the land which they possessed it,' and so in all similar cases. This anomaly is due to the literal following of the Hebrew text. Now in Hebrew the relative is indeclinable. Its meaning therefore is not complete until a pronoun has been added to determine it. But the relative in Greek being declinable, the translator was forced to assign to it gender, number, and case, which rendered the addition of the pronoun after it unnecessary. Nevertheless the pronoun was retained out of regard for the sacred text. As instances of the simplest kind we may take the following—

Nb. 35^{25} ον ἔχρισαν αὐτόν, 13^{33} τῆς γῆς ῆν κατεσκέψαντο αὐτήν. Is. 62^2 ο ὁ κύριος ὀνομάσει αὐτό. Gen. 1^{11} οῦ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ. Dt. 4^7 ῷ ἐστιν αὐτῷ. Ps. 18^4 ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν. Ex. 6^{26} οἷς εἶπεν αὐτοῖς.

b. Where the relative is followed by $\hat{\epsilon}\acute{a}\nu$ the same construction is employed, e.g. —

Νb. 175 ὁ ἄνθρωπος ον ἐὰν ἐκλέξωμαι αὐτόν, 1922 παντὸς οδ ἐὰν ἄψηται αὐτοῦ ὁ ἀκάθαρτος.



c. Sometimes a demonstrative takes the place of the personal pronoun —

Gen. 311 οδ ενετειλάμην σοι τούτου μόνου μή φαγείν.

d. In all the foregoing instances the appended pronoun is in the same case as the relative, but this is not necessary.

Νb. 38 οΰς ἐτελείωσεν τὰς χείρας αὐτῶν ἱερατεύειν.

The construction here, though determined by the Hebrew, happens to agree with the Greek Accusative of the Part Affected.

e. Very often there is the same preposition both before the relative and before the appended pronoun—

Ex. 34^{12} εἰς ην εἰσπορεύη εἰς αὐτήν. Nb. 11^{21} ἐν οἶς εἶμι ἐν αὐτοῖς. Gen. 28^{13} ἡ γῆ ἐφ' ης σὰ καθεύδεις ἐπ' αὐτῆς.

f. Occasionally the preposition is the same, but the case it governs is different, e.g. —

Jdg. 1626 ἐφ' οἶς ὁ οἶκος στήκει ἐπ' αὐτούς. Josh. 2418 γῆν ἐφ' ἢν οὐκ ἐκοπιάσατε ἐπ' αὐτῆς.

g. Sometimes the preposition is confined to the appended pronoun. Then the problem arises, Into what case is the relative to be put?—a problem which is solved differently in different passages. In some the case chosen coincides with that of the pronoun following, e.g.—

Gen. 24^{42} τὴν δδόν μου, ἢν νῦν ἐγὼ πορεύομαι ἐπ' αὐτήν. Ex. 25^{28} τοὺς κυάθους, οἷς σπείσεις ἐν αὐτοῖς. Gen. 21^{23} τῆ γῆ ἢ συ παρψκησας ἐν αὐτῆ.

In others it does not-

Nb. 14^{81} την γην ην υμείς ἀπέστητε ἀπ' αὐτης, 19^2 ή οὐκ ἐπεβλήθη ἐπ' αὐτην ζυγός. iii K. 17^1 φ παρέστην ἐνώπιον αὐτοῦ.

h. Sometimes the relative has a different preposition from the pronoun following —

Nb. 13^{20} τίς ἡ γῆ εἰς ἣν οὖτοι ἐνκάθηνται ἐπ' αὐτῆς . . . τίνες αὶ πόλεις εἰς τὸς οὖτοι κατοικοῦσιν ἐν αὐταῖς. For other instances see Ex. 6^4 : Nb. 15^{39} : Dt. 1^{22} , 1^{33} , 28^{49} .

i. Sometimes the preposition is the same, but instead of a mere pronoun we have a phrase, e.q. —

Gen. 2488 έν οις έγω παροικώ έν τή γή αὐτών.



SYNTAX 67

j. The construction of which we have been speaking is not confined to the simple relative, e.g. —

Gen. 41¹⁹ οἴας οὖκ εἶδον τοιαύτας. Εχ. 9^{18, 24}, 11⁶ ήτις τοιαύτη οὖ γέγονεν.

- k. The habitual repetition of the pronoun in the LXX is a mere Hebraism, though a search among Greek writers might reveal traces of a somewhat similar usage arising independently. Here are a few instances—
 - Plat. Tim. 28 Α ότου μεν οὖν αν δ δημιουργός . . . τὴν ἰδέαν καὶ δύναμιν αὐτοῦ ἀπεργάζηται, Parm. 130 Ε ὧν τάδε τὰ ἀλλὰ μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν. Arist. Cat. 5 § 38 οἶον ἐπὶ μὲν τῶν ἄλλων οὐκ αν ἔχοι τις τὸ τοιοῦτο προενεγκεῖν.
- l. In the N.T. this Hebrew syntax of the relative occurs not infrequently.
 - Philemon 12 ον ἀνέπεμψά σοι αὐτόν. Gal. 2^{10} ο καὶ ἐσπούδασα αὐτό τοῦτο ποιῆσαι. Acts 15^{17} ἐφ' οὖς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς. Mk. 7^{25} ἡς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Cp. Mk. 1^7 : Lk. 3^{16} : also Mk. 13^{19} , 9^3 .

Instances are most frequent in the very Hebraistic book of Revelation. See Rev. 38, 73,9, 138, 208. Cp. i Clem. 219 οδ ἡ πνοὴ αὐτοῦ ἐν ἡμῦν ἐστίν.

- 70. $\dot{\alpha}\nu\dot{\eta}\rho = i\kappa\alpha\sigma\tau\sigma_s$. The use of $\dot{\alpha}\nu\dot{\eta}\rho$ as a distributive pronoun is a pure Hebraism.
 - iv K. 18⁸¹ πίεται ἀνὴρ τὴν ἄμπελον αὐτοῦ, καὶ ἀνὴρ τὴν συκῆν αὐτοῦ φάγεται. Jdg. 16⁵ ἡμεῖς δώσομέν σοι ἀνὴρ χιλίους καὶ ἐκατὸν ἀργυρίου.
- 71. Sorts for Ss. Except in the neuter singular $\delta \tau \iota$, as in Josh. 24^{27} , and in the expression $\delta \omega_S$ $\delta \tau o \nu$, as in i K. 22^3 , or $\mu \epsilon \chi \rho \iota$ $\delta \tau o \nu$, which is found only in the *Codex Sinaiticus* version of Tob. 5^7 , $\delta \sigma \tau \iota_S$ occurs in Swete's text only in the nominative, singular or plural. In meaning it is often indistinguishable from δ_S .
 - Ex. 20^2 Έγώ εἰμι Κύριος . . . ὅστις ἐξήγαγόν σε. Cp. Dan. ⊗ 6^{27} . Ps. 89^4 ἡ ἡμέρα ἡ ἐχθὲς ἥτις διῆλθεν. Cp. Nb. 14^8 . i K. 30^{10} διακόσιοι ἄνδρες οἴτινες ἐκάθισαν πέραν τοῦ χειμάρρου. Cp. Ex. $32^{4,9}$: Nb. 1^5 : i Mac. 13^{48} . Jdg. 21^{12} τετρακοσίας νεάνιδας παρθένους, αἴτινες οὐκ ἔγνωσαν ἄνδρα.

Otruces = of occurs several times in Aristeas — §§ 102, 121, 138, 200, 308.



Dt. 2829

Nb. 819

Mal. 38

Is. 2224

Ezk. 3429

The same use of ŏorus for the simple relative is found in the N.T., e.g. —

Col. 3^5 τὴν πλεονεξίαν, ἤτις ἐστὶν εἰδωλολατρεία. Acts 8^{15} τὸν Πέτρον καὶ Ἰωάννην · οἴτινες καταβάντες κτλ. i Tim. 6^9 ἐπιθυμίας . . . αἴτινες βυθίζουσι τοὺς ἀνθρώπους. Gal. 4^{24} ἄτινά ἐστιν ἀλληγορούμενα.

VERBS, 72-84

72. Analytic Tenses. By an Analytic Tense is meant one which is formed with an auxiliary instead of by an inflexion, as in English 'is coming' for 'comes.' No reader of the LXX can fail to be struck by the frequency of such forms. It results from the fact that both languages combine to produce them. They are suggested by the great use made of the participle in Hebrew, while at the same time there was a strong tendency towards the employment of such forms within the Greek language itself. They are to be found in the best writers, both in prose and poetry, from Homer downwards. Plato often has recourse to them, partly for the sake of philosophical precision, and partly, it must be confessed, because in his later style he preferred two words to one. In the Laws πρέπον ἐστί almost altogether displaces πρέπει.

Present

iii K. 20 ⁵	οὐκ εἶ σὰ ἐσθίων ἄρτον; Cp. Is. 108: Ezk. 3618.
iii K. 18 ¹²	έστὶν φοβούμενος.
Nb. 14 ⁸	έστὶν ρέουσα. Cp. iii K. 2015: Dan. 228.
ii Esd. 2324	οὖκ εἰσὶν ἐπιγινώσκοντες.
Prov. 3 ⁵	ζσθι πεποιθώς.
Jdg. 11 ¹⁰	ἔστω ἀκούων.
Dan. O' 628	ξστωσαν προσκυνοθ ντες.
ii Chr. 15 ¹⁶	είναι λειτουργούσαν.
	FUTURE SIMPLE
Gen. 414	έσομαι στένων καὶ τρέμων. $\it Cp. { m Dan.} { m O'} 6^{27}.$
Is. 47 ⁷	ἔ σομαι ἄρχουσα.
Gen. 4 ¹²	στένων καὶ τοέμων έση. Cn. Ex. 2225: Dt. 2829.

έση . . . άδικούμενος.

ἔσονται . . προσάγοντες.

ἔσονται ἐπικρεμάμενοι. ἔσονται ἀπολλύμενοι. Cp. Dt. 14³³.

έσται . . . προσεγγίζων. *Cp*. Gen. 18¹⁸.

PERFECT

Is. 8^{14} πεποιθώς ης. Is. 10^{20} , 17^8 πεποιθότες ὧμεν. Nb. 22^{12} ἔστιν γὰρ εὐλογημένος.

FUTURE PERFECT

ήμαρτηκώς ἔσομαι. Gen. 439, 44⁸² ii K. 228: Is. 122, 817 πεποιθως ἔσομαι (fut. simp. in force). Sir. 7²⁵ έση τετελεκώς. ἔση πεποιθώς. Is. 5814 Is. 177, 2224 πεποιθώς ἔσται. έσται υμιν διατετηρημένον. Ex. 126 Is. 32³ ἔσονται πεποιθότες. Gen. 41³⁶ έσται . . . πεφυλαγμένα.

IMPERFECT

ήμην πενθών. Dan. 10² Dan. O' 711 θεωρῶν ήμην. Gen. 4013 ήσθα οἰνοχοῶν. Gen. 372: Ex. 31 Cp. Gen. 39²³, 42⁶: Nb. 11¹: ἦν ποιμαίνων. Jdg. 1621: Jonah 110: Sus.1: i Mac. 643. i K. 17⁸⁴ ποιμαίνων ην. Jer. 424 ην τρέμοντα (sc. τὰ ὄρη). Cp. Dan. O' 618. iii K. 18³ ην φοβούμενος. Dan. O' 116 ην . . . ἀναιρούμενος. Baruch 119 ημεθα ἀπειθοῦντες. ἀπειθοῦντες ἦτε. Cp. Dt. 922, 3127. Dt. 924 ήσαν συλλέγοντες. Cp. Josh. 1026: i Mac. 1141 Jdg. 17

PLUPERFECT

ημην πεπτωκώς. Dan. O' 109 Dan. @ 109 ημην κατανενυγμένος. ii Chr. 18³⁴ ην έστηκώς. ην . . . έξεστηκυία. i K. 413 Jdg. 811: Sus. 935 ἢν πεποιθυῖα. Josh. 722 ἦν ἐνκεκρυμμένα. ii Chr. 58 ην διαπεπετακότα. Tob. 618 ήτοιμασμένη ην. Is. 20^{6} ημεν πεποιθότες. Ex. 3923 ήσαν πεποιηκότες αὐτά. b. Γίγνεσθαι may be used as an auxiliary instead of είναι.

Ps. 72^{14} έγενόμην μεμαστιγωμένος. Is. 30^{12} πεποιθώς έγένου. Nb. 10^{34} έγενετο σκιάζουσα. Ps. 125^3 έγενήθημεν εὐφραινόμενοι. Ex. 17^{12} έγένοντο . . . έστηριγμέναι. Sir. 13^9 ὑποχωρῶν γίνου, 18^{33} μὴ γίνου . . . συμβολοκοπῶν.

c. Sometimes the verbal adjective is used in place of the participle.

Is. 18^3 ἀκουστὸν ἔσται. Dt. 4^{36} ἀκουστὴ ἐγένετο. Gen. 45^2 : Is. 48^3 ἀκουστὸν ἐγένετο. Is. 23^5 ὅταν δὲ ἀκουστὸν γένηται. Dt. 30^5 πλεοναστόν σε ποιήσει.

d. When a causative form is wanted corresponding to ἀκουστὸν γενέσθαι recourse is had to ἀκουστὸν ποιε ν, e.g. —

Sir. 46¹⁷ ἀκουστὴν ἐποίησεν τὴν φωνὴν αὐτοῦ. *Cp.* Ps. 105², 142⁸: Jer. 27², 38⁷: Is. 30³⁰, 45²¹, 48^{5, 6, 20}, 52⁷, 62¹¹.

e. In the N.T. these analytic tenses are relatively even commoner than in the LXX.

PRESENT

Col. 3 ²	έστιν καθήμενος. •
ii Cor. 9 ¹²	έστὶ προσαναπληροῦσα.
Col. 1 ⁶	έστι καρποφορούμενον και αὐξανόμενον.
Col. 2 ²³	έστι ἔχοντα.
ii Cor. 2 ¹⁷	έσμεν καπηλεύοντες.
Acts 525	είσιν έστωτες και διδάσκοντες.
Mt. 5 ²⁵	<i>ἴσθι εὐνοῶν</i> .

FUTURE SIMPLE

Lk. 5 ¹¹	ἀνθρώπους ἔση ζωγρῶν.
Acts 76	ξσται πάροικον.
i Cor. 1410	έσεσθε λαλοῦντες.

PERFECT

Acts 2510	έστώς είμι (present in meaning).
Acts 21 ⁸³	έστὶ πεποιηκώς.
i Cor. 159	ήλπικότες ἐσμέν.
Hb. 7 ^{21, 23}	είσι γεγονότες.
James 516	ή πεποιηκώς.
ii Cor. 1 ¹⁹	πεποιθότες ὦμεν.
Hb. 4 ²	έσμεν εύηγγελισμένοι.
Hb. 10^{10}	ήγιασμένοι έσμέν.
Acts 218	μεμεστωμένοι εἰσί.

FUTURE PERFECT

Hb. 2¹⁸ ἔσομαι πεποιθώς (from Is. 12² and perfect only in form).

IMPERFECT

ημην προσευχόμενος. Cp. 2219, 20: Gal. 122. Acts 1030, 115 ην κηρύσσων. Cp. Lk. 516, 238: Acts 760, Lk. 444 813, 28, 928, 1024, 1220: Phil. 226. Acts 125 ην γινομένη. Acts 21³ ην . . . αποφορτιζόμενον. ημεν . . . διατρίβοντες. Acts 1612 Gal. 123 ακούοντες ήσαν. Cp. Acts 110. ησαν καταμένοντες. Cp. Acts 114, 22, 5, 12, 42: Acts 113 Mk. 218.

f. Besides clival other auxiliaries are used in the N.T. —

ii Cor. 6¹⁴ μὴ γίνεσθε ἐτεροζυγοῦντες.
 Col. 1¹⁸ ἴνα γένηται . . . πρωτεύων.
 Rev. 3² γίνου γρηγορῶν.
 Acts 8¹⁶ βεβαπτισμένοι ὑπήρχον.

With the last example cp. Aristeas § 193 εἰ μὴ πεποιθώς ὕπαρχοι. The same author has κεχαρισμένος ἔση in § 40 and ἰσχῦόν ἐστι in 241.

g. Instances of analytic tenses occur here and there in Josephus, e.g. —

B.J. I 31 § 1 καὶ τοῦτο ἢν μάλιστα τάρασσον ἀντίπατρον. Απ. II 6 § 7 τί παρόντες εξημεν.

h. Also in the Apostolic Fathers -

ii Clem. 17⁷ ἔσονται δόξαν δόντες. Barn. Ep. 19⁴ ἔση τρέμων, 19⁶ οὐ μὴ γένη ἐπιθυμῶν. Cp. 19⁹. Herm. Past. Vis. III 4 § 2 ὑπερέχοντες αὐτούς εἰσιν, Sim. V 4 § 2 ἔσομαι ἐωρακώς . . . ἀκηκοώς, IX 13 § 2 ἔση . . . φορῶν, Mdt. V 2 § 8 ἔση εὐρισκόμενος, Sim. IX 1 § 8 εὐθηνοῦν ἢν, IX 4 § 1 ὑποδεδυκυῖαι ἢσαν . . . ὑποδεδύκεισαν.

73. Deliberative Use of the Present Indicative. The deliberative use of the present indicative is not unknown in Latin, especially in Terence, e.g. Phorm. 447 quid ago? Cp. Heaut. 343: Eun. 811: Ad. 538. It occurs also in the Greek of the LXX.

Gen. 3730 έγω δε ποῦ πορεύομαι ἔτι;

So in N.T. -

Jn. 1147 τί ποιουμεν; What is our course?

- 74. The Jussive Future. a. The Jussive Future is rare in Attic Greek, and, when it does occur, is regarded as a weak form of imperative. In the LXX, on the other hand, it is very common, and is employed in the most solemn language of legislation. From the nature of the case it is not used in the first person. It may be employed in command or in prohibition. As instances of the former we may take—
 - Lvt. 19^{18} ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Cp. Ex. $34^{18,20}$: iii K. 17^{11} . Lvt. 19^{19} τὸν νόμον μου φυλάξεσθε. Cp. Lvt. 11^{44} . Lvt. 19^{22} καὶ ἐξιλάσεται ὁ ἱερεύς. Cp. Lvt. $19^{20,21}$.
 - b. Very often the jussive future follows an imperative.
 - Gen. 40¹⁴ μνήσθητί μου . . . καὶ ποιήσεις. *Cp.* Gen. 44⁴: Ex. 7²⁶, 9^{1,13}: Nb. 15^{2,17}: iii K. 17¹³. Josh. 8⁴ μὴ μακρὰν γίνεσθε . . . καὶ ἔσεσθε πάντες ἔτοιμοι. *Cp.* Nb. 13¹⁸.
- c. Of the use of the jussive future in prohibition we have a conspicuous example in the Ten Commandments (Ex. 20¹³⁻¹⁷: Dt. 5¹⁷⁻²¹)

 Οὐ μοιχεύσεις, Οὐ κλέψεις κτλ. So also
 - Dt. 6^{16} οὖκ ἐκπειράσεις Κύριον τὸν θέον σου. Cp. Nb. 22^{12} : Ex. 22^{28} : Lyt. 19^{12-19} .
- d. In the case of the jussive future we have of in prohibition, because the formula was originally one of prediction.
- e. Occasionally there is a transition from the jussive future to où $\mu \hat{\eta}$ with subjunctive
 - Nb. 23²⁵ οὖτε κατάραις καταράση μοι αὐτὸν, οὖτε εὐλογῶν μὴ εὐλογήσης αὐτόν.
- f. In the N.T. the jussive future is often used in passages quoted from the LXX. In Matthew it is employed independently.
 - Mt. 5^{48} ἔσεσθε οὖν ὑμεῖς τέλειοι, 6^{45} οὖκ ἔσεσθε ὡς οἱ ὑποκριταί, 20^{28-28} οὖχ οὖτως ἔσται ἐν ὑμῖν . . . ἔσται ὑμῶν δοῦλος, 21^8 καὶ ἐάν τις ὑμῖν εἴπη τι, ἐρεῖτε κτλ.
- 75. The Optative. a. The pure optative, i.e. the optative as employed to express a wish, is of frequent occurrence in the LXX, as might be expected from the character of the contents, so much of which is in the form either of aspiration or of imprecation. But the use of the optative where in Latin we should have the historic tenses of the subjunctive is hardly to be found outside of Maccabees.



ii Mac. 3⁸⁷ τοῦ δὲ βασιλέως ἐπερωτήσαντος τὸν Ἡλιόδωρον, ποῖός τις εἴη ἐπιτήδειος. iv Mac. 17¹ ἔλεγον δὲ καὶ τῶν δορυφόρων τινες ὡς . . . ἴνα μὴ ψαύσειέν τι τοῦ σώματος αὐτῆς, ἐαύτην ἔρριψεν κατὰ τῆς πυρᾶς.

The established practice is for the subjunctive to follow the historic tenses in a final clause —

Εχ. 1^{11} ἐπέστησεν . . . Γνα κακώσωσιν, 9^{16} διετηρήθης Γνα ἐνδείξωμαι. Wisd. 16^{11} διεσώζοντο, Γνα μὴ . . . γένωνται. $Cp.\ 16^{18}$.

Cp. Aristeas §§ 11, 18, 19, 26, 29, 42, 45, 111, 175, 193.

b. In the N.T. also the subjunctive is regularly employed in final clauses after an historic tense, e.g. —

Tit. 15 τούτου χάριν ἀπέλιπον σε ἐν Κρήτη, ΐνα τὰ λείποντα ἐπιδιορθώση.

c. The pure optative is said to occur 35 times in the N.T., always, except in Philemon²⁰, in the 3d person.

In Luke-Acts the optative is commonly employed in dependent questions, e.g. —

Luke 1836 ἐπυνθάνετο τί είη τοῦτο,

with which contrast

Mk. 1411 εζήτει πως εὐκαίρως αὐτὸν παραδώ.

Outside of Acts the optative with ϵi is found only in four passages — i Cor. 14¹⁰, 15³⁷ ($\epsilon i \tau \nu \chi \alpha i$): i Pet. 3^{14, 17}.

76. Conditional without ἄν. Occasionally we find the apodosis in a conditional sentence devoid of ἄν.

Nb. 22⁸⁸ καὶ εἰ μὴ ἐξέκλινεν, νῦν οὖν σὲ μὲν ἀπέκτεινα, ἐκείνην δὲ περιεποιησάμην. Contrast 22²⁹ and compare ii K. 2²⁷.

77. Infinitive of Purpose. The use of the infinitive to express purpose, as in English, is common to all stages of the Greek language, but abounds more in the LXX than in classical Greek.

Gen. 37²⁵ ἐκάθυσαν δὲ φαγεῖν ἄρτον. *Cp.* 39¹⁴, 42^{7, 27}, 43²²: Ex. 14¹¹: Nb. 22²⁰: Job 2¹.

Of the use of the infinitive with the article to express purpose we have had occasion to speak already (§ 59).

78. Infinitive of Consequence. This construction is of doubtful propriety in Attic Greek. In the LXX it is much less common than the Infinitive of Purpose.

Εχ. 111 καὶ οὐκ εἰσήκουσεν έξαποστείλαι τοὺς υίοὺς Ἰσραήλ.



79. Paucity of Participles. The small use made of participles in the LXX, as compared with classical Greek, is a natural result of the paratactical construction which reigns throughout. The same is the case, though to a less extent, in the N.T. Take for instance—

Mk. 14¹⁶ καὶ ἐξῆλθον οἱ μαθηταί, καὶ ἢλθον εἰς τὴν πόλιν, καὶ εὖρεν καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.

The participle has disappeared in the modern language. Doubtless the influence of Biblical Greek was among the causes of its decline.

80. Misuse of the Participle. The misuse of the participle marks a stage of its decline. We find this tendency already manifesting itself in the LXX. Such an anacoluthon indeed as the following—

Εχ. 815, 97 ιδών δὲ Φαραώ . . . ἐβαρύνθη ἡ καρδία αὐτοῦ

may be passed over, as it might easily be paralleled from the most strictly classical writers. But we find sentences in the LXX in which a participle is the only verb. Sometimes this arises from following the Hebrew as in —

Jdg. 1319, 20 καὶ Μανῶε καὶ ἡ γυνὴ αὐτοῦ βλέποντες, 144 καὶ ἐν τῷ καιρῷ ἐκείνῳ οἱ ἀλλόφυλοι κυριεύοντες ἐν Ἰσραήλ.

More often it does not, as in -

Εχ. 12^{87} ἀπάραντες δὲ οἱ νίοὶ Ἰσραήλ, 15^{18} κύριος βασιλεύων τὸν αἰῶνα. Jdg. 4^{16} καὶ Βαρὰκ διώκων.

Moreover we find a participle coupled with a finite verb by $\kappa \alpha \ell$. When the subject of the two is the same, it is open to us to say that it is not copulative, but merely emphasizes the verb, as in —

Nb. 21¹¹ καὶ ἐξάραντες (Hb. impf.) ἐξ ᾿Ωβώθ, καὶ παρενέβαλον ἐν Χαλγαεί, 22²³ καὶ ἰδοῦσα ἡ ὄνος . . . καὶ ἐξέκλινεν.

Hardly so however when the subject is different.

Εχ. 12³⁰ καὶ ἀναστὰς Φαραώ . . . καὶ ἐγενήθη κραυγή. Νb. 22²² καὶ ἰδὼν Βαλάκ . . . καὶ ἐφοβήθη Μωάβ.

81. The Intensive Participle. On the other hand there is a cause in operation in the LXX tending to an unnecessary use of participles. For in place of a cognate dative we often find the participle used along with a finite form of the same verb, to convey the intensive force that is accomplished in Hebrew by the addition of the infinitive to the finite verb, e.g.—



Gen. 22^{17} εἰ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου. Jdg. 11^{25} μὴ μαχόμενος ἐμαχέσατο μετὰ Ἰσραὴλ ἢ πολεμῶν ἐπολέμησεν αὐτόν;

We might fill pages with instances of this idiom, but a statement of its frequency must suffice. This emphatic use of the participle is a more unmitigated Hebraism than the other forms of the etymological figure. The cognate accusative is quite Greek and the cognate dative is to be found in pure Greek, but we should search in vain among classical authors for the intensive use of the participle. There is a clear instance indeed in Lucian (Dialogi Marini IV 3 ἰδὼν είδον), but it is interesting to remember that Lucian himself came from the banks of the Euphrates. In Hdt. V 95 αὐτὸς μὲν φεύγων ἐκφεύγει there is a difference of meaning between the participle and the finite verb—he himself escapes by flight.

In the N.T. we have one instance, other than a quotation, of this Hebraism, namely—

Eph. 5⁵ ἴστε γινώσκοντες,

but both the reading and the interpretation of this passage are disputed.

82. Other Varieties of the Etymological Figure. In Josh. 17¹³ ἐξολεθρεῦσαι δὲ αὐτοὺς οὐκ ἐξωλέθρευσαν the infinitive absolute of the Hebrew is represented in Greek by the infinitive, instead of by a participle or a cognate dative, so that sheer nonsense is made of the translation.

In another passage, where the Greek departs from our Hebrew, an adjective takes the place of the participle —

Jdg. 530 οἰκτείρμων οἰκτειρήσει.

Sometimes we find an adverb in place of the participle -

Εχ. 15^1 ἐνδόξως γὰρ δεδόξασται. Νb. 22^{17} ἐντίμως γὰρ τιμήσω σε. Prov. 23^1 νοητῶς νόει, 27^{23} γνωστῶς ἐπιγνώση.

The following turns of expression may also be noticed -

Jdg. 11²⁵ ἐν ἀγαθῷ ἀγαθώτερος. Dt. 18⁸ μερίδα μεμερισμένην. i Κ. 1¹¹ δώσω αὐτὸν ἐνώπιόν σου δοτόν.

83. Middle and Passive Voices. In later Greek the boundary lines between the middle and passive voices are not clearly demarcated. Even in classical authors we find the future middle used in a passive sense, as it is also in —

Εχ. 12^{10} οὐκ ἀπολείψεται ἀπ' αὐτοῦ ἔως πρωί, καὶ ὀστοῦν οὐ συντρίψεται ἀπ' αὐτοῦ.



The same seems to be the case with $\xi \nu \rho \dot{\eta} \sigma \omega \mu a \iota$ and $\dot{\epsilon} \xi \nu \rho \dot{\eta} \sigma a \tau o$ in Jdg. $16^{17,22}$.

So in N.T.

i Cor. 6¹¹ άλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, 10² καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο,

though here Riddell's semi-middle sense of the verb might plausibly be brought in by way of explanation.

Instances of passive form with middle meaning are common in the LXX-

Nb. 22⁸⁴ ἀποστραφήσομαι I will get me back ayain. Jdg. 15⁸ ἐξερίφησαν spread themselves, 16²⁰ ἐκτιναχθήσομαι shake myself, 16²⁸ ἐπιστηριχθήσομαι support myself. iii K. 17³ κρύβηθι hide thyself, 18¹ πορεύθητι καὶ ὅφθητι τῷ ᾿Αχαάβ go and shew thyself, 20²⁵ ἐπράθη sold himself.

So in N.T. in Luke 1138 έβαπτίσθη is used for έβαπτίσατο.

- 84. Causative Use of the Verb. a. The causative use of the verb which is found in the LXX may be set down with confidence as a Hebraism. Βασιλεύειν according to the Greek language means 'to be king,' but it is frequently employed in the LXX in the sense of 'to make king,' e.g.—
 - Jdg. 96 ἐβασίλευσαν τὸν ᾿Αβειμέλεχ. i Κ. 8²² βασίλευσον αὐτοῖς βασιλέα, 15¹¹ ἐβασίλευσα τὸν Σαοὺλ εἰς βασιλέα.

There are all together thirty-six occurrences of the word in this causative sense.

- b. Classical Greek again knows βδελύσσεσθαι in the sense of 'to loathe' or 'abominate,' but not βδελύσσειν in the sense of 'to make abominable,' as in
 - Εx. 5²¹ ἐβδελύξατε τὴν ὀσμὴν ἡμῶν ἐναντίον Φαραώ. Lvt. 11⁴³ καὶ οὐ μὴ βδελύξητε τὰς ψυχὰς ὑμῶν. *Cp.* Lvt. 20²⁵: i Mac. 1⁴⁸.
- c. Still more strange to classical Greek is the sense of 'to make to sin' often imposed upon ἐξαμαρτάνειν, e.g.
 - ίν Κ. 1721 καὶ εξήμαρτεν αὐτοὺς άμαρτίαν μεγάλην.

This is the prevailing sense of the word in the LXX, which is found all together twenty-eight times, mostly in the phrase δς ἐξήμαρτεν τὸν Ἰσραήλ.

d. In this causative use of the verb is to be found the explanation



of Ex. 14²⁸ καὶ ἦγαγεν αὐτοὺς μετὰ βίας, where the R.V. margin has 'made them to drive.' Other similar instances are—

Εχ. 13^{18} ἐκύκλωσεν = he led round. i Κ. 4^8 κατὰ τί ἔπταισεν ἡμᾶς κύριος σήμερον; Ps. 142^{11} ζήσεις με.

- 85. Reduplication of Words. In Greek we are accustomed to reduplication of syllables, but not to reduplication of words. This primitive device of language is resorted to in the LXX, in imitation of the Hebrew, for at least three different purposes—
 - (1) intensification,
 - (2) distribution,
 - (3) universalisation.
 - (1) The intensifying use.

σφόδρα σφόδρα Gen. 30⁴⁸: Ex. 1^{7, 12}: Nb. 14⁷: Ezk. 9⁹: Judith 4². σφόδρα σφοδρῶς Gen. 7¹⁹: Josh. 3¹⁶.

To the same head may be assigned -

Εχ. 8¹⁴ συνήγαγον αὐτοὺς θιμωνιὰς θιμωνιάς. Dt. 28⁴⁵ ὁ προσήλυτος ὁ ἐν σοὶ ἀνυβήσεται ἄνω ἄνω, σὸ δὲ καταβήση κάτω κάτω.

In all the above instances perhaps the kind of intensification involved is that of a repeated process.

(2) The distributive use.

els els i Chr. 246.

δύο δύο Gen. 619, 73: Sir. 3615.

έπτα έπτα Gen. 78.

χιλίους έκ φυλής, χιλίους έκ φυλής Nb. 316.

τὸ πρωὶ πρωί i Chr. 927.

έργασία καὶ έργασία ii Chr. 3413.

· In pure Greek such ideas would be expressed by the use of ἀνά or κατά. Sometimes we find κατά employed in the LXX along with the reduplication, as in —

Dt. 722 κατὰ μικρὸν μικρόν. Zech. 1212 κατὰ φυλάς φυλάς.

The idea 'year by year' is expressed in many different ways —

ένιαυτὸν κατ' ένιαυτόν Dt. 1421: i K. 17: ii Chr. 245.

κατ' ένιαυτὸν ένιαυτόν i Κ. 716.

έγιαυτὸν έξ έγιαυτοῦ Dt. 1520.

τὸ κατ' ἐνιαυτὸν ἐνιαυτῷ iii Κ. 1028.

τὸ κατ' ἐνιαυτὸν ἐνιαυτόν ii Chr. 924.



(3) The universalising use.

ανδρὶ ανδρί Lvt. 153.

Of the above three uses the distributive is the only one which is to be found in the N.T.

Μκ. 67 δύο δύο, 639 συμπόσια συμπόσια, 640 πρασιαί πρασιαί.

So also in the Pastor of Hermas -

Sim. VIII 2 § 8 ἢλθον τάγματα τάγματα, 4 § 2 ἔστησαν τάγματα τάγματα.

86. Expressions of Time. a. 'Year after year' is expressed in ii K. 21¹ by a nominative absolute ἐνιαυτὸς ἐχόμενος ἐνιαυτοῦ without any pretence of grammar.

b. The use of the word 'day' in vague expressions of time is a

Hebraism, e.g. —

Gen. 40^4 ἡμέρας = for some time. Cp. Dan. O' 11^9 . Jdg. 15^1 $\mu\epsilon\theta$ ' ἡμέρας = after some time. Cp. iii K. 17^7 . iii K. 18^1 $\mu\epsilon\theta$ ' ἡμέρας πολλάς = after a long time.

c. 'Day by day' (Hb. day, day) is expressed in Gen. 39¹⁰ by ἡμέραν ἐξ ἡμέρας (cp. Lat. diem ex die). In Esther 3⁴ καθ' ἐκάστην ἡμέραν is correctly used as the Greek equivalent for the phrase day and day, which St. Paul (ii Cor. 4¹⁶) has reproduced word for word in the form ἡμέρα καὶ ἡμέρα.

d. The use of 'yesterday and the day before' as a general expression for past time = heretofore is a Hebraism which presents itself in

the LXX under a variety of slight modifications.

έχθες καὶ τρίτην i K. 4^7 , 10^{11} : ii K. 3^{17} , 5^2 : i Chr. 11^2 .

έχθὲς καὶ τρίτην ἡμέραν Gen. $31^{2,5}$: Ex. $5^{7,14}$: Josh. 4^{18} : i K. 14^{21} , 19^{7} , 21^{5} : i Mac. 9^{14} .

έχθες καὶ τρίτης Ruth 211: iv K. 135: Sus. Θ15.

απ' έχθες κιὶ τρίτης ήμέρας Josh. 34.

πρὸ τῆς ἐχθὲς καὶ τρίτης Dt. 194.

πρὸ τῆς ἔχθὲς καὶ πρὸ τῆς τρίτης Εχ. 2129.

πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης ἡμέρας Εχ. 218.

πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης Dt. 442, 196.

πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας Εχ. 410.

In Joshua 205, which occurs only in the Codex Alexandrinus, we



SYNTAX 79

have $d\pi' \dot{\epsilon} \chi \theta \dot{\epsilon}_S \kappa \alpha \dot{\iota} \tau \rho i \tau \eta \nu$, where $\dot{\epsilon} \chi \theta \dot{\epsilon}_S - \kappa \alpha \dot{\iota} - \tau \rho i \tau \eta \nu$ is treated as a single indeclinable noun.

e. 'Just at that time' is expressed variously as follows— αὐθωρί Dan. O' 3¹⁵.
αὐτῆ τῆ ὤρᾳ i Esd. 8⁶⁵: Dan. 3⁵, @ 3¹⁵. Cp. Acts 22¹³.
ἐν αὐτῆ τῆ ὤρᾳ Dan. @ 5⁵. Cp. Lk. 12¹², 13³¹, 20¹⁹.
ἐν αὐτῆ τῆ ὤρᾳ ἐκείνη Dan. O' 5⁵.
ἐν αὐτῷ τῷ καιρῷ Tob. 3¹⁷. Cp. Lk. 13¹.

87. Pleonastic Use of ever and everteev. Just as a personal pronoun is supplied after the relative (§ 69), so a demonstrative adverb of place is supplied after a relative adverb or after some phrase equivalent to one.

Gen. 33^{19} οὖ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ. Cp. 39^{20} , 40^{8} : Ex. 21^{13} . Ex. 20^{24} οὖ ἐὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ. Dan. 09^{7} οὖ διέσπειρας αὐτοὺς ἐκεῖ. iii K. 17^{19} ἐν ῷ αὐτὸς ἐκάθητο ἐκεῖ. Cp. Gen. 39^{20} : Ex. 12^{13} . Gen. 31^{13} ἐν τῷ τόπῳ ῷ ἢλειψάς μοι ἐκεῖ στήλην. Nb. 14^{24} εἰς ἢν εἰσῆλθεν ἐκεῖ. Cp. 15^{18} , 35^{26} : Dt. 4^{27} . Ex. 8^{22} ἐφ' ἢς οὐκ ἔσται ἐκεῖ. iv K. 1^{4} ἡ κλίνη ἐφ' ἢς ἀνέβης ἐκεῖ. Dt. 9^{28} ὅθεν ἐξήγαγες ἡμᾶς ἐκεῖθεν. Nb. 23^{13} ἐξ ὧν οὐκ ὄψη αὐτὸν ἐκεῖθεν. Dan. O' 9^{7} εἰς ᾶς διεσκόρπισας αὐτοὺς ἐκεῖ.

This idiom, which is thoroughly Hebrew, is to be explained on the same principle as in § 69. In the N.T. it is found only in Revelation—

Rev. 12^6 οπου ἔχει ἐκεῖ τόπον, 12^{14} οπου τρέφεται ἐκεῖ, 17^9 οπου ἡ γυνὴ κάθηται ἐπὰ αὐτῶν (= ἐκεῖ).

88. $\pi \hat{a}s$ with or and $\mu \hat{\eta}$. α . The use of $\pi \hat{a}s$ with a negative particle, where in classical Greek or $\partial \hat{\epsilon}(s)$ or $\mu \eta \delta \hat{\epsilon}(s)$ would be employed, is a Hebraism, even though in certain cases the resulting expression may be paralleled from pure Greek usage.

The $\pi \hat{a}s$ may either precede or follow the negative (où, $\mu \hat{\eta}$, $\mu \eta \delta \hat{\epsilon}$, où $\mu \hat{\eta}$) without difference of meaning.

b. We will first take instances from the LXX where the $\pi \hat{as}$ precedes the negative.

Ex. 12^{43} πâs ἀλλογενὴς οὐκ ἔδεται ἀπ' αὐτοῦ. Cp. 12^{48} : Ezek. 44^9 . Dan. O' 5^9 πᾶς ἄνθρωπος οὐ δύναται. Cp. Dan. O' 2^{10} . Hbk. 2^{19} πᾶν πνεῦμα οὐκ ἔστιν ἐν αὐτῷ. i Mac. 2^{61} πάντες . . . οὐκ ἀσθενήσουσιν. Ex. 22^{22} πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε. Jer. 17^{22} πᾶν ἔργον οὐ ποιήσετε. Cp. Ex. 12^{16} , 2^{19} : Nb. 28^{18} : Jdg, 13^{14} .



So in N.T. -

Rom. 10^{12} πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. Cp. Eph. 4^{29} , 5^{5} . Rev. 18^{22} πᾶς τεχνίτης . . . οὐ μὴ εὐρεθῆ ἐν σοὶ ἔτι. ii Pet. 1^{20} πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται. i Jn. 2^{21} πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. Cp. i Jn. $3^{6, 10, 15}$, 4^{3} , 5^{18} : Rev. 22^{3} .

c. In the following passages of the LXX the $\pi \hat{a}_s$ follows the negative —

Ps. 142^2 οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν. Eccl. 1^9 οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἤλιον. Ex. 20^{10} : Dt. 5^{14} οὐ ποιήσετε ἐν αὐτἢ πᾶν ἔργον. Cp. Ex. 20^{16} . ii K. 15^{11} οὐκ ἔγνωσαν πᾶν ῥῆμα. Tob. 12^{11} οὐ μὴ κρύψω ἀφ' ὑμῶν πᾶν ῥῆμα. Ps. 33^{11} οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ. Jdg. 13^4 μὴ φάγης πᾶν ἀκάθαρτον. Tob. 4^7 μὴ ἀποστρέψης τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ.

So in N.T. -

Rom. 3²⁰ ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. Cp. Gal. 2¹⁶: Mt. 24²². Lk. 1³⁷ οὖκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. Acts 10¹⁴ οὖδέποτε ἔφαγον πᾶν κοινόν. i Cor. 1²⁹ ὅπως μὴ καυχήσηται πᾶσα σάρξ. Rev. 21²⁷ οὖ μὴ εἰσ έλθη εἰς αὐτὴν πᾶν κοινόν.

PREPOSITIONS, 89-98

- 89. Prominence of Prepositions. The prominence of prepositions in the LXX is partly a characteristic of later Greek generally and partly due to the careful following of the Hebrew. But while prepositions are employed to express relations for which in classical Greek cases would have been thought sufficient, there is at the same time a tendency to blur some of the nice distinctions between the uses of the same preposition with different cases.
- 90. ets. a. eis in classical Greek denotes motion or direction: in Biblical Greek it denotes equally rest or position, and may be translated by 'at' or 'in' as well as by 'to,' e.g.—
 - Gen. 37^{17} πορευθώμεν εἰς Δωθάειμ . . . καὶ εὖρεν αὐτοὺς εἰς Δωθάειμ. Josh. 7^{22} ἔδραμον εἰς τὴν σκηνὴν . . . καὶ ταῦτα ἦν ἐνκεκρυμμένα εἰς τὴν σκηνήν. Jdg. 14^1 καὶ κατέβη Σαμψών εἰς Θαμνάθα, καὶ εἶδεν γυναῖκα εἰς Θαμνάθα.



- For examples of the former meaning only we may take -
 - Gen. 42^{32} ὁ δὲ μικρότερος . . . εἰς γῆν Χανάαν. Nb. 25^{33} τὴν γῆν εἰς ῆν ὑμεῖς κατοικεῖτε. Judith 16^{23} ἀπέθανεν εἰς Βαιτυλουά.
- b. In the N.T. & denoting rest or position is very common.
 - Μk. 2^1 εἰς οἰκον = at home. Cp. Lk. 9^{61} : Mk. 10^{10} . Mk. 13^3 καθημένου τὐτοῦ εἰς τὸ ὅρος τῶν ἐλαιῶν. Jn. 1^{18} ὁ ὧν εἰς τὸν κόλπον τοῦ πα. ός. Acts 21^{13} ἀποθανεῖν εἰς Ἱερουσαλήμ.

Cp. also Eph. 3^{16} : i Pet. 3^{20} , 5^{12} : Mk. $1^{9.59}$, 13^{9} : Lk. 4^{28} , 11^{7} : Jn. 9^{7} , 20^{7} : Acts 7^{4} , 8^{40} , 25^{4} .

The obliteration of the distinction between rest and motion is one of the marks of declining Greek. In the modern language ϵis has usurped the functions both of ϵv and $\pi \rho \acute{o}s$.

- c. The use of εἰς with the accusative after εἶναι and γενέσθαι as practically equivalent to the nominative may safely be regarded as a Hebraism.
 - d. i Chr. 11²¹ ἢν αὐτοῖς εἰς ἄρχοντα, 17⁷ εἶναι εἰς ἡγούμενον. iii K. 20² ἔσται μοι εἰς κῆπον λαχάνων. Cp. Gen. 48¹⁹: i Chr. 11⁶. i K. 17⁹ ἐσόμεθα ὑμῖν εἰς δούλους. Jer. 38³⁸ ἔσομαι αὐτοῖς εἰς θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. Cp. Jer. 38¹: Gen. 48¹⁹: ii K. 7¹⁴. Gen. 2⁷ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν. Ex. 2¹⁰ ἐγενήθη αὐτῆ εἰς υἱόν. i K. 4⁹ γένεσθε εἰς ἄνδρας.

πρός in one passage takes the place of είς.

Sir. 464 μία ημέρα έγενήθη προς δύο.

- e. In the New Testament this idiom occurs both in quotations from the Old and otherwise.
 - i Jn. 58 καὶ οἱ τρεῖς εἰς τὸ ἔν εἰσιν. Lk. 35 ἔσται τὰ σκολιὰ εἰς εὐθείας (Is. 404). ii Cor. 618 ἔσεσθέ μοι εἰς νἰούς καὶ θυγατέρας (ii K. 78: Is. 436). Mt. 198 ἔσονται οἱ δύο εἰς σάρκα μίαν (Gen. 224). Mt. 2142 ἐγενήθη εἰς κεφαλὴν γωνίας (Ps. 11722). Lk. 1319 ἐγένετο εἰς δένδρον. Cp. Rev. 811. Jn. 1620 ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

The same usage is to be found also in the Apostolic Fathers -

- Herm. Past. Sim. IX 13 § 5 ἔσονται εἰς εν πνεθμα, εἰς εν σωμα. i Clem. 11² εἰς κρίμα καὶ εἰς σημείωσιν . . . γίνονται. Ign. Eph. 11¹ ἴνα μὴ ἡμῦν εἰς κρίμα γένηται.
- f. The employment of sis to express the object or destination of a thing might easily be paralleled from classical Greek, but its fre-



quent use in the LXX is due to its convenience as a translation of the corresponding Hebrew.

Gen. 34^{12} καὶ δώσετέ μοι τὴν παίδα ταύτην εἰς γυναῖκα. Ps. 104^{17} εἰς δοῦλον ἐπράθη Ἰωσήφ. iii Κ. 19^{15} χρίσεις τὸν ἹΑζαὴλ εἰς βασιλέα. Gen. 12^2 ποιήσω σε εἰς ἔθνος μέγα.

When the verb is active and transitive, as in all but the second of the above instances, ϵi_s might be dispensed with as far as Greek is concerned. When a verb of being is employed, this use runs into the preceding—

Gen. 129 ύμιν έσται είς βρώσιν, 114 έστωσαν είς σημεία.

g. The use of ϵ with the accusative, where classical Greek would simply have employed a dative, is shown by the Papyri to have been a feature of the vernacular Greek of Alexandria.

Εχ. 921 ος δε μη προσέσχεν τη διανοία είς τὸ ρημα κυρίου κτλ.

So in N.T. -

i Cor. 161 της λογίας της είς τοὺς άγίους (the collection for the saints).

91. ϵ_{ν} . α . Although ϵ_{ν} was destined ultimately to disappear before ϵ_{ν} , yet in Biblical Greek we find it in the plenitude of its power, as expressing innumerable relations, some of which seem to the classical student to be quite beyond its proper sphere. One principal use may be summed up under the title of "The ϵ_{ν} of Accompanying Circumstances." This includes the instrumental use, but goes far beyond it. Under this aspect ϵ_{ν} invades the domain of $\mu_{\epsilon\tau}$ and σ_{ν} . In most cases it may be rendered by the English 'with.'

Hos. 17 σώσω αἰτοὺς ἐν κυρίῳ θεῷ αὐτῶν, καὶ οὐ σώσω αὐτοὺς ἐν τόξῳ οὐδὲ ἐν ρομφαίᾳ οὐδὲ ἐν πολέμῳ ούδὲ ἐν ἴπποις οὐδὲ ἐν ἰππεῦσιν. Cp. i K. 17^{45, 47}: i Mac. 3¹². Ex. 6¹ ἐν γὰρ χειρὶ κραταιᾳ κτλ. (But in Ex. 3¹⁹ we have ἐὰν μὴ μετὰ χειρὸς κραταιᾶς.) Cp. Ex. 3²⁰: Jdg. 15^{15, 16}. Jdg. 14¹⁸ εἰ μὴ ἠροτριάσατε ἐν τῆ δαμάλει μου. Cp. iii K. 19¹⁹. iv K. 18¹⁷ ἐν δυνάμει βαρείᾳ. In the parallel passage Is. 36² μετὰ δυνάμεως πολλῆς. i Mac. 4⁶ ὤφθη Ἰούδας . . . ἐν τρισχιλίοις ἀνδράσιν.

So in N.T. -

i Cor. 4^{21} ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς; Cp. i K. 17^{43} : Ps. 2^{9} . Eph. 6^{2} ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. ii Pet. 3^{16} ἐν ἀνθρώπου φωνῆ. Mt. 9^{34} ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Cp. Mt. 12^{24} , 25^{16} . Mt. 26^{52} ἐν μαχαίρᾳ ἀπολοῦνται.



b. The $\dot{\epsilon}_{V}$ of accompanying circumstances is not wholly foreign to classical Greek, though the extended use made of it in Biblical diction is.

Eur. Tro. 817 ω χρυσέαις έν οἰνοχόαις άβρα βαίνων.

c. In another of its Biblical uses ϵ_{ν} becomes indistinguishable from ϵ_{is} , as in —

Εχ. 4^{21} πάντα τὰ τέρατα ἃ ἔδωκα ἐν ται̂ς χερσίν σου. Jdg. 13^1 παρέδωκεν αὐτοὺς Κύριος ἐν χειρὶ Φυλιστιείμ. Cp. Jdg. $15^{12, 13}$, $16^{22, 24}$. Is. 37^{10} οὐ μὴ παραδοθῆ Ἱερουσαλὴμ ἐν χειρὶ βασιλέως, while the parallel passage in iv K. 19^{10} has εἰς χειρας βασιλέως. Tob. 5^5 πορευθῆναι ἐν Ὑράγοις. Cp. Tob. 6^6 , 9^2 .

So in N.T. -

- ii Cor. 8^{16} χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου. Mt. 14^3 ἔθετο ἐν φυλακῷ. Jn. 3^{35} πάντα δέδωκεν ἐν τῷ χειρὶ αὐτοῦ. Rev. 11^{11} πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς.
- 92. ἀπό. a. ἀπό in the LXX is often little more than a sign of the genitive, like our English 'of,' provided that the genitive be partitive.
 - Εχ. 1246 καὶ ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ. Josh. 98 οὐκ ἢν ῥῆμα ἀπὸ πάντων ὧν ἐνετείλατο Μωυσῆς τῷ Ἰησοῖ ὁ οὐκ ἀνέγνω Ἰησοῦς. iii Κ. 1813 ἔκρυψα ἀπὸ τῶν προφητῶν Κυρίου ἐκατὸν ἄνδρας. Joel 228 ἐκχεῶ ἀπὸ τοῦ πνεύματός μου. ii Esd. 112 εῖς ἀπὸ ἀδελφῶν μου.

So in N.T. -

Lk. 6^{13} ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα. Jn. 21^{10} ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

b. $d\pi \acute{o} = \acute{o}$ by reason of \acute{o} is another unclassical use which occurs in the LXX.

Gen. 41⁸¹ καὶ οὖκ ἐπιγνωσθήσεται ἡ εὖθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ. Εχ. 2²³ καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων, 3⁷ καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν. Ps. 11⁶ ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν . . ἀναστήσομαι. Sir. 20⁶ ἔστιν μισητὸς ἀπὸ πολλῆς λαλιᾶς. Nahum 1⁶ αἰ πέτραι διεθρύβησαν ἀπὰ αὐτοῦ.

In this way $d\pi \delta$ becomes = $\delta\pi \delta$, as in Dan. O' 118.



So in N.T. -

Ηb. 5^7 εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας. Lk. 19^3 οὐκ ἤδύνατο ἀπὸ τοῦ ὄχλου, 24^{41} ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς. Cp. Acts 12^{14} , 22^{11} . Jn. 21^6 οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

Of $d\pi \dot{o} = b\pi \dot{o}$ see instances in Lk. 92, 1725: Acts 209.

c. The combination $d\pi \delta$. . . $\delta \omega_s$ is a Hebraism. It may be rendered "from . . . unto," as in —

Dt. 835 ἀπὸ ἔχνους τῶν ποδῶν σου ἔως τῆς κορυφῆς σου,

or "both . . . and," as in —

Εχ. 925 ἀπὸ ἀνθρώπου . . . ἔως κτήνους.

Sometimes καί precedes the έως —

Jdg. 15^5 ἀπὸ . . . καὶ τως . . . καὶ τως both . . . and . . . and . Cp. Sir. 40^8 : Jer. 27^8 .

μετά. μετά with genitive = 'in dealing with' is a Hebraism.
 Jdg. 15³ ὅτι ποιῶ ἐγὼ μετ' αὐτῶν πονηρίαν.

So in N.T. -

Lk. 10³⁷ ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ: Acts 14²⁷. Cp. Herm. Past. Sim. v 1 § 1: i Clem. 61³.

94. $\dot{v}\pi\dot{\epsilon}\rho$. α . The frequent use of $\dot{v}\pi\dot{\epsilon}\rho$ in the LXX to express comparison is due to the fact that the Hebrew language has no special form for the comparative degree. We therefore sometimes find the LXX representing the original by the positive with $\dot{v}\pi\dot{\epsilon}\rho$.

Ruth 4^{15} η ἐστιν ἀγαθή σοι ὑπὲρ ἐπτὰ υἰούς. Cp. i K. 1^8 , 15^{28} : iii K. 20^2 : ii Chr. 21^{14} . i K. 9^2 ὑψηλὸς ὑπὲρ πᾶσαν τὴν γῆν. i Chr. 4^9 ἔνδοξος ὑπὲρ τοὺς ἀδελφοὺς αὐτοῦ. Sir. 24^{20} ὑπὲρ μέλι γλυκύ. Ezk. 5^1 ρομφαίαν ὀξεῖαν ὑπὲρ ξυρὸν κουρέως.

b. More often however the comparative is used, but the construction with $i\pi i\rho$ still retained.

Jdg. 15² ἀγαθωτέρα ὑπὲρ αὐτήν. Cp. Jdg. 11²5. Jdg. 18²6 δυνατώτεροι εἰσιν ὑπὲρ αὐτόν. Ruth 3¹² ἐγγίων ὑπὲρ ἐμέ. iii K. 19⁴ κρείσσων . . . ὑπὲρ τοὺς πατέρας. Cp. Sir. 30¹¹. Hbk. 18 ὀξύτεροι ὑπὲρ λύκους. Dan. O' 1²⁰ σοφωτέρους δεκαπλασίως ὑπὲρ τοὺς σοφιστάς.



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c. ὑπέρ is employed in the same way after verbs —

Εχ. 1^9 ἰσχύει ὑπὲρ ἡμᾶς. i Κ. 1^5 τὴν *Ανναν ἡγάπα Ἐλκανὰ ὑπὲρ ταύτην. Ps. 39^{13} ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου. i Chr. 19^{12} ἐὰν κρατήση ὑπὲρ ἐμὲ Σύρος. Jer. 5^8 ἐστερέωσαν . . . ὑπὲρ πέτραν, 16^{12} ὑμεῖς ἐπονηρεύσασθε ὑπὲρ τοὺς πατέρας ὑμῶν. Cp. 17^{23} . Jer. 26^{23} πληθύνει ὑπὲρ ἀκρίδα. Dan. O' 3^{22} ἡ κάμινος ἐξεκαύθη ὑπὲρ τὸ πρότερον ἐπταπλασίως.

d. So in N.T. —

after a comparative -

Lk. 16^8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Hb. 4^{12} τομώτερος ὑπὲρ πᾶσαν μάχαιραν.

after a verb -

Gal. 1^{14} προέκοπτον . . . ὑπὲρ πολλούς. Μτ. 10^{37} ὁ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμέ.

Cp. Herm. Past. Mdt. V 1 § 6 ή μακροθυμία γλυκυτάτη έστιν ύπερ το μέλι. Mart. Polyc. 18 δοκιμώτερα ύπερ χρυσίον όστα αὐτοῦ.

- 95. $\epsilon \pi i$. α . $\epsilon \pi i$ with the accusative is used of rest as well as of motion.
 - Gen. 41^{17} έστάναι ἐπὶ τὸ χείλος τοῦ ποταμοῦ. Εχ. 10^{14} καὶ ἀνήγαγεν αὐτὴν (τὴν ἀκρίδα) ἐπὶ πᾶσαν γὴν Αἰγύπτου, καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὅρια Αἰγύπτου πολλὴ σφόδρα. Jdg. 16^{27} ἐπὶ τὸ δῶμα = upon the roof.
- b. $\ell\pi\ell$ is sometimes used to reinforce an accusative of duration of time.
 - ${
 m Jdg.}~14^{17}$ καὶ ἔκλαυσεν πρὸς αὐτὸν ἐπὶ τὰς ἐπτὰ ἡμέρας τς ἡν αὐτοῖς ὁ πότος.
- c. In Josh. 25¹⁰ we find μέγαν ἐπὶ τοῦ ἰδεῖν where in classical Greek we should have only μέγαν ἰδεῖν.
- d. In the N.T. also $\epsilon \pi \ell$ with the accusative is used of rest or position
 - ii Cor. 3¹⁵ κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. Mk. 2¹⁴ καθήμενον ἐπὶ τὸ τελώνιον. Cp. Lk. 5²⁷. Mk. 4³⁸ ἐπὶ τὸ προσκεφάλαιον καθεύδων. Mt. 14²⁸ περιπατῶν ἐπὶ τὴν θάλασσαν (in Jn. 6¹⁹ περιπατοῦντα ἐπὶ τῆς θαλάσσης). Lk. 2²⁵ πνεῦμα ἄγιον ἦν ἐπὰ αὐτόν. Cp. Lk. 2⁴⁰. Jn. 1³² ἔμεινεν ἐπὰ αὐτόν.
- 96. παρά. α. παρά naturally lends itself to the expression of comparison, and is so used occasionally in the best Greek, e.g. Thuc. I 23



§ 4: Xen. Mem. I 4 § 14: Hdt. VII 103. It is therefore not surprising that it should have been employed by the translators in the same way as $i\pi\epsilon_{\rho}$.

Εχ. 18^{11} μέγας Κύριος παρὰ πάντας τοὺς θεούς. Cp. Ps. 134^5 : Dan. O' 11^{12} . Nb. 12^3 καὶ ὁ ἄνθρωπος Μωυσῆς πραὺς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους. Dan. O' 1^{10} ἀσθενῆ παρὰ τοὺς συντρεφομένους ὑμῖν (Θ has σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῖν). Cp. O' 1^{13} . Dan. Θ 7^7 διάφορον περισσῶς παρὰ πάντα τὰ θήρια. i Esd. 4^{35} ἰσχυροτέρα παρὰ πάντα. Dan. O' 11^{13} μείζονα παρὰ τὴν πρώτην (Θ has πολὺν ὑπὲρ τὸν πρότερον). Dt. 7^7 ὑμεῖς γάρ ἐστε ὀλιγοστοὶ παρὰ πάντα τὰ ἔθνη. Gen. 43^{34} ἐμεγαλύνθη δὲ ἡ μερὶς Βενιαμεὶν παρὰ τὰς μερίδας πάντων. Ps. 8^8 ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους.

b. In the N.T. $\pi a \rho \acute{a}$ after a comparative is abundant in Hebrews — 14, 33, 9²³, 114, 12²⁴.

We find it after a positive and after a comparative in Luke —

Lk. 13² άμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους, 3¹³ μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε,

and after verbs in -

Rom. 14^5 ős μèν κρίνει ἡμέραν παρ' ἡμέραν. Hb. 1^9 ἔχρισέ σε δ Θεός . . . παρὰ τοὺς μετόχους σου.

c. In the Apostolic Fathers cp. —

Herm. Past. Vis. III 12 § 1 ἱλαρωτέραν παρὰ τὸ πρότερον, Sim. IX
 18 § 2 πλείονα . . . παρά. Barn. Ep. 4⁵ (in a quotation from Daniel which is neither O' nor Θ) χαλεπώτερον παρὰ πάντα τὰ θήρια.

- 97. New Forms of Preposition. a. Besides the more liberal use made of the prepositions already current in classical Greek, we meet also in the LXX with new forms of preposition.
- b. ἀπάνωθεν occurs in Swete's text in Jdg. 16²⁰: ii K. 11^{20, 24}, 20²¹: iii K. 1²³: iv K. 2³. It not unnaturally gets confused in some places with the classical ἐπάνωθεν, which is very common in the LXX, having been found a convenient rendering of certain compound prepositions in the Hebrew.
- c. ὑποκάτωθεν, which is only used as an adverb in classical Greek, assumes in the LXX the function of a preposition, e.g.
 - Dt. 914 εξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ.



The corresponding form ὑπεράνωθεν occurs in the LXX only twice, once as an adverb in Ps. 77²⁸ and once as a preposition in —

Ezk. 125 ὑπεράνωθεν τοῦ στερεώματος.

d. εναντι, ἀπέναντι, and κατέναντι are prepositions unknown to classical authors, though ὑπέναντι is to be found in Polybius.

ἔναντι in many passages of the LXX has been replaced in Swete's text by ἐναντίον, but there are still numerous instances of it left, e.g. Ex. 28^{12, 23, 34}, 29^{10, 23, 24, 25, 26, 42}. In N.T. it occurs in Lk. 18, Acts 8²¹.

ἀπέναντι is also common, e.g. Gen. 324, 2126, 2319, 259, 4990. In the N.T. it occurs in the sense of 'contrary to' in Acts 17'.

κατέναντι is specially frequent in the book of Sirach.

e. ἐνώπιον is another preposition unknown to classical authors, but extremely common in Biblical Greek, as being an apt equivalent for certain Hebrew forms of expression. Deissmann gives instances of its adverbial use in the Papyri, so that we need not suppose it to have been invented by the translators of the O.T. In the N.T. it occurs frequently in Luke-Acts, Paul, and Revelation, but is not used in Matthew or Mark.

κατενώπιον occurs in the LXX in Lvt. 417: Josh. 15, 37, 2144, 239: Esther 51: Dan. @ 522. In N.T. in Eph. 14: Col. 122: Jude24.

f. $\partial \pi i \sigma \omega$ as a preposition is unclassical, but extremely common in the LXX.

In the N.T. it occurs in i Tim. 515: Acts 537, 2030: Mt. 419, 1088, 1624: Lk. 14²⁷: Jn. 12¹⁹: Rev. 13³.

g. κατόπισθε(ν) is construed with a genitive in Hom-Od. XII 148, but its classical use is almost wholly adverbial, whereas in the LXX, in which it occurs twenty-four times in all, it mainly prepositional.

In ii Chr. 3438 we have ἀπὸ ὅπισθεν Κυρίου. Cp. Eccl. 110 ἀπὸ ἐμπροσθεν ἡμῶν.

h. κυκλόθεν occurs in the LXX as a preposition in iii K. 1832: Sir. $50^{12} \,\mathrm{A}: \,\mathrm{Jer.} \,\, 17^{26}, \,31^{17}: \,\mathrm{i} \,\,\mathrm{Mac.} \,\, 14^{17}.$

In N.T. only in Rev. 43, 511 κλόθεν τοῦ θρόνου.

κύκλω is sometimes used in the same way, as in iii K. 1835: Sir. 2318: Is. 6²: Jer. 39⁴⁴.

Cp. Strabo XVII 6, p. 792 τὰ δὲ κύκλω τῆς κώμης.

i. Other prerpositions that may be briefly noticed are ἐχόμενα πέτρας Ps. 140^6 , $\epsilon_{\sigma t}$ περον της κολυμβήθρας Is. 22^{11} .

In Sir. 29^{25} we have the combination καὶ πρὸς ἐπὶ τούτοις.

gg repositions after Verbs. The great use made of prepositions after verbs is one of the main characteristics of Biblical Greek.



is partly a feature of later Greek generally, but to a still greater extent it is due to the influence of the Hebrew. In the following list of instances perhaps the last only is irreproachable as Greek:—

άδυνατείν άπό Dt. 178. άθετείν εν iv K. 11, 35,7, 187, 241,20: ii Chr. 1019. αἰρετίζειν εν i Chr. 291: ii Chr. 2911. βδελύσσεσθαι ἀπό Εχ. 112. βοᾶν ἐν iii K. 18²⁴. έκδικεῖν ἐκ Dt. 1819. έκλέγειν έν i Chr. 285. έλπίζειν ἐπί with accusative Ps. 46, 512, 911, 4010. έλπίζειν ἐπί with dative Ps. 71. ενεδρεύειν επί Jdg. 162. εντρέπεσθαι ἀπό ii Chr. 3612: i Esd. 145. ἐπικαλεῖσθαι ἐν iii Κ. 1825, 26. ἐσθίειν ἀπό Lvt. 226: Jdg. 1316. εὐδοκεῖν ἐν Ps. 14610. θέλειν εν i K. 1822: i Chr. 284: Ps. 14610. θεωρείν έν Jdg. 1627. καταφρονείν ἐπί Tobit 418. λογίζεσθαι είς i Κ. 113. μυκτηρίζειν έν i Esd. 1⁵¹. πατάσσειν έν ii. Chr. 285, 17. πριείν έλεος έν Josh. 212. ποιείν έλερς μετά Jdg. 835. πολεμείν έν ί Κ. 2815. προσέχειν είς Εχ. 321. προσοχθίζειν ἀπό Nb. 228 συνιέναι εἰς ${
m Ps.}~27^{
m s}$. ύπερηφανεύεσθαι ἀπό Tobit\414. φείδεσθαι ἐπί Dt. 716. φοβεῖσθαι ἀπό Dt. 129, 729: Josh. 116: iv K. 116: Ps. 37. Cp. Xen. Cyrop. II 3 § 9, Hell. VII φυλάσσεσθαι ἀπό Jdg. 1314. 2 § 10.

CONJUNCTIONS, 99-111

99. et with the Subjunctive. a. In Homer ϵl , or its equivalent a l, is common with the subjunctive, especially when accompanied by $\kappa \epsilon(\nu)$, e.g. Il. I 80, IV 249, VII 375, VIII 282, XI 791, XV 403, XVI 861, XVIII 601: Od. IV 35, V 471, 472, XVI 98, XXII 7.

In classical authors instances of ϵi with the subjunctive (without $\delta \nu$) are rare rather than absent. Some of them may have been improved out of existence, owing to a desire for uniformity.

Plato Laws 761 C εἴ τί που ἄλσος . . . ἀνειμένον ἢ. Xen. Anab. III 2 § 22 οἱ πόταμοι, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι ὧσι. Soph. Ant. 710 κεἴ τις ἢ σοφός. See GMT. 454.

b. In Hellenistic Greek the use of ϵi with the subjunctive becomes common, e.g.—

Arist. E.E. II 1 \S 17 εἰ ἢ ἄνθρωπος, 8 \S 9 εἴ τις προσθ \hat{y} , 18 εἰ γὰρ . . . ἀποκτείνη, 10 \S 21 εἰ πολεμῶσιν. Philo II 19, De Abr. \S 25 εἰ ἔμμισθος ἢ. Jos. B.J. I 31 \S 1 εἰ . . . ἀσθενήση, Ant. I 2 \S 3 εἰ καὶ συμβ \hat{y} .

We should therefore antecedently expect to find this construction in the LXX, and yet it is seldom found. It occurs in Jdg. 11°, where an indicative and subjunctive are both made dependent on ϵi — ϵi ἐπιστρέφετέ με ὑμεῖς παρατάξασθαι ἐν νίοῖς ᾿Αμμῶν καὶ παραδῷ Κύριος αὐτοὺς ἐνώπιον ἐμοῦ. In Dt. 8⁵ Swete's text has παιδεύσαι in place of παιδεύση. In i K. 14^{87} εἰ καταβῶ ὀπίσω τῶν ἀλλοφύλων is so punctuated as to become an instance of εἰ interrogative (§ 100). In Sirach 22^{28} εἰ κακά μοι συμβῆ, the συμβῆ has given place to συμβήσεται.

In the N.T. there are a few instances of $\epsilon \hat{i}$ with the subjunctive — Rom. 11^{14} $\epsilon \hat{i}$ πως παραζηλώσω. Phil. 3^{11} $\epsilon \hat{i}$ πως καταντήσω $\epsilon \hat{i}$ ς την \hat{i} ς είκαὶ καταλάβω.

100. ϵl Interrogative. α . In classical Greek ϵl is often used in indirect questions, e.g.—

Thuc. I 5 § 2 ἐρωτῶντες εἰ λησταί εἰσιν. Plat. Apol. 21 D ἢρετο γὰρ δή, εἴ τις ἐμοῦ εἴη σοφώτερος. Xen. Anab. I 10 § 5 ἐβουλεύετο . . . εἰ πέμποιέν τινας ἢ πάντες ἴοιεν.

b. In Biblical Greek ϵi has become a direct interrogative particle. This transition seems so natural as to make us doubt the statement of Jannaris (*Hist. Gk. Gr.* § 2055) that ϵi is in all these cases 'nothing but an itacistic misspelling for the colloquial $\hat{\eta}$.' In

Gen. 437 λέγων Εί ἔτι ὁ πατηρ ὑμῶν ζη; εἰ ἔστιν ὑμιν ἀδελφός; . . . μη ἤδειμεν εἰ ἐρεῖ ἡμίν κτλ.

we have first the direct and then the indirect use of ϵi as an interrogative particle. For other instances of the former take—

i Κ. 15⁸² καὶ εἶπεν 'Αγάγ Εἰ οὖτως πικρὸς ὁ θάνατος; ii Κ. 20¹⁷ καὶ εἶπεν ἡ γυνή Εἰ σὰ εἶ Ἰωάβ; iii Κ. 20²⁰ καὶ εἶπεν 'Αχαὰβ πρὸς

^{*}Ηλειού Εἰ εὖρηκάς με, ὁ ἐχθρός μου; Cp. also Gen. 17^{17} , 39^6 , 43^{27} : Ex. 2^{14} : Jdg. 13^{11} : i K. 9^{11} , 10^{22} , 2^{14} , 14^{87} , 4^{17} : iii K. 13^{14} , 18^{17} : iv K. 1^3 : Tob. 5^5 : Jonah $4^{4,9}$: Joel 1^2 : Dan. 6^{20} .

c. The interrogative ϵi is sometimes followed by the deliberative conjunctive, e.g. —

Jdg. 20^{28} Εἰ προσθῶμεν ἔτι ἐξελθεῖν; ii Κ. 2^1 Εἰ ἀναβῶ εἰς μίαν τῶν πόλεων Ἰονδα; i Chr. 14^{10} Εὶ ἀναβῶ ἐπὶ τοὺς ἀλλοφύλους;

d. In the N.T. & interrogative is of common occurrence —

Μk. 8²³ ἐπηρώτα αὐτόν, Εἴ τι βλέπεις; Cp. Mk. 10², where the question may be either direct or indirect. Mt. 12¹ο ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; Cp. Mt. 19³. Lk. 13²³ Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Cp. Lk. 22⁴². Acts 1⁶ Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ κτλ. Cp. Acts 7¹, 19², 21³², 22²⁵, 23².

101. ϵ t in Oaths. α . ϵ t is often found in the LXX after an oath in a sense practically equivalent to a negative, e.g. —

Ps. 94^{11} ως ωμοσα εν τ $\hat{\eta}$ οργ $\hat{\eta}$ μου El ελεύσονται εls την κατάπουσίν μου. This use of εl is a sheer Hebraism. The negative force imported into εl is due to a suppression of the apodosis, which the reader may supply as his own sense of reverence suggests. Other instances will be found in Gen. 14^{23} : Nb. $32^{10.11}$: Dt. $1^{34.35}$: i K. 3^{14} , 14^{45} , 17^{55} , 19^{6} , 28^{10} : ii K. 19^{33} : iii K. 1^{52} , 2^{8} , $17^{1.12}$, 18^{10} : iv K. 2^{2} : Ps. 131^{2-4} : Jer. 45^{16} .

- b. When an affirmative asseveration is conveyed by the oath, it is introduced by $\delta \tau \iota$, not by $\epsilon \iota$, as in
 - i K. 296 ζη Κύριος, ὅτι εὐθης σὰ καὶ ἀγαθὸς ἐν ὀφθαλμοῖς μου.
 iii K. 1815 ζη Κύριος . . . ὅτι σήμερον ὀφθήσομαι σοι,

or else is devoid of a conjunction, as in -

- i Κ. 126 ζη ή ψυχή σου, έγὼ ή γυνη κτλ. Jdg. 819 ζη Κύριος, εἰ εζωογονήκειτε αὐτούς, οὐκ ᾶν ἀπέκτεινα ὑμᾶς.
- c. In iv K. 3^{14} $\delta \tau \iota$ ϵi $\mu \acute{\eta}$ is merely a strengthened form of ϵi $\mu \acute{\eta}$, so that the $\mathring{\eta}$ by which it is followed in Swete's text, instead of ϵi , seems to destroy the sense.
 - d. In the N.T. we have the jurative use of \vec{a} in —

Mk. 812 αμήν λέγω ύμιν, εί δοθήσεται τη γενεά ταύτη σημείον.

Also in Hb. 311, 48 in quotations from Ps. 9411.



- 102. et $\mu \dot{\eta}$ in Oaths. As et assumes a negative force in oaths and asseverations, so on the same principle et $\mu \dot{\eta}$ becomes positive. Instances are
 - Nb. 14⁸⁵ ἐγὰ Κύριος ἐλάλησα, εἰ μὴ οὖτως ποιήσω (= I will do so).
 Is. 45²⁸ κατ' ἐμαυτοῦ ὀμνύω, εἰ μὴ ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη (= righteousness shall go forth from my mouth).
- In iii K. 21²⁸ ἐὰν δὲ πολεμήσομεν αὐτοὺς κατ' εὐθύ, εἰ μὴ κραταιώσομεν ὑπὲρ αὐτούς the oath itself is suppressed as well as the apodosis.
- 103. $\epsilon l \mu \dot{\eta} \nu$. $\epsilon l \mu \dot{\eta} \nu$ as a formula of asseveration has been supposed to be a blend between the Hebraistic $\epsilon l \mu \dot{\eta}$ (§ 102) and the Greek $\dot{\eta} \mu \dot{\eta} \nu$. It is however not confined to Biblical Greek, but occurs also on the Papyri. We treat it under the head of Conjunctions because of the lack of accent. It would perhaps be more correct to write it $\epsilon l \mu \dot{\eta} \nu$ and regard it as an Interjection. The following are all the passages in which it occurs in the LXX—
 - Gen. 22¹⁷ εἰ μὴν εὐλογῶν εὐλογήσω σε, 42¹⁵ νὴ τὴν ὑγίαν Φαραώ, εἰ μὴν κατάσκοποί ἐστε. Nb. 14^{23, 23}: Jdg. 15⁷: Job 1¹¹, 2⁵, 27³: Judith 1¹²: Baruch 2²⁹: Ezk. 33²⁷, 34⁸, 36⁵, 38¹⁹.
- In ii K. 1933 what we have is ϵi interrogative (§ 100) followed by $\mu \eta \nu$.

In the N.T. $\epsilon i \mu \dot{\eta} \nu$ occurs only in Hb. 6^{14} in a quotation from Gen. 22^{17} .

104. $4\acute{a}\nu$, etc., with the Indicative. α . As in Hellenistic Greek ϵi may take the subjunctive, so on the other hand $\acute{\epsilon}\acute{a}\nu$, $\acute{o}\tau a\nu$ and the like are found with the indicative.

Instances of ¿áv with the indicative in the LXX are -

Gen. 44³⁰ ἐὰν εἰσπορεύομαι. Jdg. 6³ ἐὰν ἔσπειραν. iii K. 21²³ ἐὰν δὲ πολεμήσομεν αὐτοὺς κατ' εὐθύ. Job 22³ ἐὰν σὰ ἦσθα.

So in N.T. -

- i Jn. 5¹⁵ ἐὰν οἴδαμεν. Acts 7⁷ τὸ ἔθνος, ῷ ἐὰν δουλεύσουσι. Cp. Herm. Past. Vis. III 12 § 3 ἐὰν . . . εἰρηνεύετε, I 3 § 2 ἐὰν . . . μετανοήσουσιν.
- b. Instances of oray with the indicative in the LXX are -
 - Gen. 38° δταν εἰσήρχετο. Εκ. 17¹¹ ὅταν ἐπῆρεν Μωυσῆς τὰς χείρας. Nb. 11° καὶ ὅταν κατέβη ἡ δρόσος, 21° ὅταν ἔδακνεν ὅφις ἄνθρωπον. i Κ. 17²⁴ ὅταν ἤρχετο ὁ λέων καὶ ἡ ἄρκος. Ps. 119⁷ ὅταν ἐλάλουν αὐτοῖς.



c. So in N.T. -

Μk. 3^{11} καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, 11^{19} ὅταν ὀψὲ ἐγένετο. Rev. 8^1 ὅταν ἤνοιξε.

d. Under the same head come the following —

Εχ. 33^8 , 34^{84} ήνίκα δ' αν εἰσεπορεύετο Μωσῆς, 40^{80} ήνίκα δ' αν ανέβη απὸ τῆς σκηνῆς ή νεφέλη. Τοbit 7^{11} ὁπότε ἐὰν εἰσεπορεύοντο. Cp. Barn. Ep. 12^8 ὁπόταν καθείλεν.

105. Láv after a Relative. a. Láv for Lv after a relative seems to occur occasionally in Mss. of Attic authors, especially of Xenophon, but to have been expunged by editors. It is proved by the Papyri to have been in common use in Egypt during the first two centuries B.C. Biblical Greek is so full of this usage that it is superfluous to collect examples. Besides the simple relative in its various cases we have—

όσα ἐάν Gen. 44¹: Ex. 13¹². ἡνίκα ἐάν Gen. 24⁴: Ex. 13⁵. οδ ἐάν Ex. 20²⁴. καθὼς ἐάν Sir. 14¹¹: Dan. O' 1¹³. δθεν ἐάν Ex. 5¹¹.

As a rule the subjunctive follows, but not always.

Gen. 219 πᾶν ο ἐὰν ἐκάλεσεν.

- b. The use of $\tilde{a}\nu$ in such cases is not quite excluded, e.g. Ex. $12^{15,19}$: Nb. 22^{20} .
- c. In the N.T. also it is easier to find $\hat{\epsilon}\acute{a}\nu$ in this connexion than $\tilde{a}\nu,\,e.g.$ —

ός ἐάν Mt. 5^{19} , $10^{14,42}$: Lk. 17^{33} . δ ἐάν Mt. 11^{27} : Lk. 10^{22} .

ους εάν i Cor. 163.

δ ἐἀν i Cor. 6¹⁸: Gal. 6⁷: Col. 3²³: Eph. 6⁸: Jn. 15⁷: i Jn. 3²²: iii Jn.⁵

καθὸ ἐάν ii Cor. 812.

οπου ἐάν Mt. 819.

ο τι ἐάν i Jn. 319.

For instances of $d\nu$ take i Jn. 317: Mt. 1011: Lk. 105, 8, 10, 85.

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d. In the Apostolic Fathers also we find the same use of $\epsilon \acute{a}\nu$ after relatives —

Barn. Ep. 7¹¹ ος ἐὰν θέλη, 11⁸ πᾶν ῥῆμα ο ἐὰν ἐξελεύσεται. Herm. Past. Vis. III 2 § 1 ος ἐὰν πάθη, Sim. VII 7 ὅσοι [ἐὰν] ἐν ταῖς ἐντολαῖς μου ταύταις πορευθώσιν, IX 2 § 7 ὅσα ἐάν σοι δείξω.

106. We with the Indicative. a. In the vast majority of places in which we occurs in the LXX it governs the subjunctive. The optative, as we have seen, has practically vanished from dependent clauses. But there are a few passages in Swete's text, and perhaps Ms. authority for more, in which we after a primary tense or the imperative mood takes a future indicative.

Gen. 16^2 εἴσελθε . . . ἴνα τεκνοποιήσεις. iii K. 2^8 φυλάξεις . . . ἴνα ποιήσεις. Sus. O'^{28} ἐνεδρεύοντες ἴνα θανατώσουσιν αὐτήν. Dan. O' 3^{98} ἐγὼ κρίνω ἵνα πᾶν ἔθνος . . . διαμελισθήσεται.

b. The 1st person singular of the 1st acrist subjunctive may possibly have served as a stepping-stone to this use. Take for instance—

ii Κ. 19²² ἀπόστηθι . . . ἵνα μὴ πατάξω σε.

This might easily lead by false analogy to ἀπελεύσομαι, ἴνα μὴ πατάξεις με.

This theory however fails to account for the following-

i Esd. 4⁹⁰ ἴνα ἀφίουσι. Τοb. 14⁹ σὺ δὲ τήρησον τὸν νόμον . . . ἴνα σοι καλῶς ἢν.

The last can only be regarded as a monstrosity.

c. In the N.T. in with the future indicative occurs occasionally and is common in Revelation —

i Cor. 9¹⁸ ἴνα . . . θήσω. Gal. 2⁴ ἴνα ἡμᾶς καταδουλώσουσιν.
 i Pet. 3¹ ἴνα . . . κερδηθήσονται. Rev. 3⁹, 6⁴, 8³, 9²⁰, 14¹⁸, 22²⁴ ἴνα ἔσται . . . καὶ . . . εἰσελθωσιν.

The last instance shows that even in the debased Greek of this book the subjunctive still claimed its rights on occasions.

d. There are two apparent instances in St. Paul's writings of two with a present indicative —

i Cor. 46 ΐνα μὴ . . . φυσιοῦσθε. Gal. 117 ΐνα αὐτοὺς ζηλοῦτε.

With regard to these Winer came to the conclusion that 'iva with the indicative present is to be regarded as an impropriety of later



Greek.' Perhaps however in these cases it is the accidence, not the syntax, that is astray, $\phi \nu \sigma \nu \omega \hat{\nu} \sigma \theta \epsilon$ and $\zeta \eta \lambda \omega \hat{\nu} \tau \epsilon$ being meant for the subjunctive. Winer closes his discussion of the subject by saying, 'It is worthy of remark, however the case may be, that in both instances the verb ends in ω .' Here the true explanation seems to lie. The hypothesis of an irregular contraction is not in itself a violent one, and it is confirmed by a passage of the LXX—

Εχ. 116 όταν μαιοῦσθε τὰς Ἑβραίας καὶ ὦσιν πρὸς τῷ τίκτειν.

107. Ellipse before on. By the suppression of an imperative of a verb of knowing on acquires the sense of 'know that.'

This usage originates in the Hebrew, but has a parallel in Greek in the similar ellipse before &s, which is common in Euripides, e.g. Med. 609: Alc. 1094: Phæn. 720, 1664: Ion 935, 1404: Hel. 126, 831: Hec. 346, 400. Cp. Soph. Aj. 39.

108. $\Delta\lambda\lambda'$ $\ddot{\eta}$. α . The combination of particles $\dot{\alpha}\lambda\lambda'$ $\ddot{\eta}$ occurs in Swete's text 114 times at least. In most of these passages $\dot{\alpha}\lambda\lambda'$ $\ddot{\eta}$ is simply a strengthened form of $\dot{\alpha}\lambda\lambda\dot{\alpha}$. If it differs at all from it, it is in the same way as 'but only' in English differs from the simple 'but.' In the remainder of the 114 passages $\dot{\alpha}\lambda\lambda'$ $\ddot{\eta}$ has the same force as the English 'but' in the sense of 'except' after a negative expressed or implied. It is thus an equivalent for the classical $\dot{\epsilon}i$ $\mu\dot{\eta}$. But even this latter meaning can be borne by the simple $\dot{\alpha}\lambda\lambda\dot{\alpha}$, if we may trust the reading of —

Gen. 2126 οὐδὲ ἐγὼ ἤκουσα ἀλλὰ σήμερον.

b. The idea has been entertained that $\partial \lambda \lambda$ $\ddot{\eta}$ is not for $\partial \lambda \lambda \lambda$ $\ddot{\eta}$, as the accentuation assumes, but for $\partial \lambda \lambda \lambda$ $\ddot{\eta}$. This view would suit very well with such passages as Gen. 28¹⁷, 47¹⁸: Dt. 10¹²: ii K. 12³: Sir. 22¹⁴, where it happens that a neuter singular precedes, but it seems to have nothing else to recommend it.

Where $\partial \lambda \lambda' \tilde{\eta}$ follows $\partial \lambda \lambda_0$ or $\partial \alpha \lambda_0$, as in iv K. $\partial \alpha \lambda'$. Dan. $\partial \alpha \lambda'$ would be superfluous in classical Greek, so that in these cases it might be thought that the $\partial \alpha \lambda'$ was strengthened by the $\partial \lambda \lambda'$ and not vice versa: but if we accept the use in Gen. $\partial \alpha \lambda'$, it follows that even here it is the $\partial \lambda \lambda'$ which is strengthened.

•c. In contrast with the abundance of instances in the O.T. and in



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Hellenistic Greek generally, e.g. in Aristotle, it is strange how rare this combination is in the N.T. In the Revisers' text it occurs only twice—

- Lk. 12⁵¹ οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. ii Cor. 1¹⁵ οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ α ἀναγινώσκετε.
- 109. δ_{71} δ_{11} δ_{12} This combination of particles occurs in the following passages of the LXX—Jdg. 15^{13} : i K. 2^{30} , 21^4 , 21^6 , 30^{17} , 30^{22} : ii K. 13^{28} , 21^2 : iii K. 18^{18} : iv K. 4^2 , 5^{15} , 10^{28} , 14^6 , 17^{25} , 23^{22} : ii Chr. 2^6 .

An examination of these instances will show that they all fall under the same two heads as $\partial \lambda \lambda$, $\partial \lambda$. In the bulk of them $\partial \tau \iota$ $\partial \lambda \lambda$, $\partial \lambda$ is simply a strongly adversative particle (= but); in the remainder it is like our 'but' = 'except' after a negative expressed or implied. The reader will observe that the range of literature, within which this combination of particles is found, is very limited, being almost confined to the four books of Kingdoms. It looks therefore as if we had here a mere device of translation, not any recognised usage of later Greek. In all but the first two instances the underlying Hebrew is the same, consisting of two particles; in the first two there is only the particle corresponding to $\partial \tau \iota$, and these passages seem really to fall under § 107.

There is one place in which we find this combination of particles still more complicated by the use of διότι in place of ὅτι.

- Κ. 22¹⁸ Οὐκ εἶπα πρὸς σέ Οὐ προφητεύει οὖτός μοι καλά, διότι ἀλλ' ἢ κακά;
- 110. δτι εί μή. This combination occurs in the following passages
 - ii Κ. 2²⁷ Ζῆ Κύριος, ὅτι εἰ μὴ ἐλάλησας, διότι τότε ἐκ πρωίθεν ἀνέβη ὁ λαός. iii Κ. 17¹ Ζῆ Κύριος . . . εἰ ἔσται . . . ὑετός ὅτι εἰ μὴ διὰ στόματος λόγου μου. iv Κ. 3¹⁴ Ζῆ Κύριος . . . ὅτι εἰ μὴ πρόσωπον Ἰωσαφὰθ . . . ἐγὰ λαμβάνω, εἰ (Α) ἐπέβλεψα πρὸς σέ.

In the first of the above passages 'unless,' in the second 'except,' in the third 'only that' seem to give the exact shade of meaning. In all of them the $\delta_{\tau\iota}$ might be dispensed with, and owes its presence to the Hebrew.

- 111. ἀλλ' ή ὅτι. There are four passages in which this combination occurs
 - Nb. 13²⁹ ἀλλ' ἢ ὅτι θρασὰ τὸ ἔθνος. i K. 10¹⁹ Οὐχί, ἀλλ' ἢ ὅτι βασιλέα στήσεις ἐφ' ἡμῶν, 12¹² Οὐχί, ἀλλ' ἢ ὅτι βασιλεὰς βασιλεύσει ἐφ' ἡμῶν. ii K. 19²⁸ ὅτι οὐκ ἢν πᾶς ὁ οἶκος τοῦ πατρός μου ἀλλ' ἢ ὅτι ἄνδρες θανάτου.



No one meaning suits all the above passages. In the first of them the Hebrew which corresponds to $\partial \lambda \lambda^{\prime} \dot{\eta} \, \delta \tau \iota$ is rendered in the R.V. 'howbeit.' In the next two $\partial \lambda \lambda^{\prime} \dot{\eta} \, \delta \tau \iota$ might just as well have been $\delta \tau \iota \, \partial \lambda \lambda^{\prime} \, \dot{\eta} \, (= \text{Lat. sed})$, as in Jdg. 15³ (§ 109). In the fourth also $\delta \tau \iota \, \partial \lambda \lambda^{\prime} \, \dot{\eta} \, \text{might have been used in the sense of 'but' in 'nothing but,' etc., as in i K. 21⁶, 30¹⁷: iv K. 4², 5¹⁵: ii Chr. 2⁶.$

- 112. λέγων, etc., for the Hebrew Gerund. a. A special cause of irregularity in LXX Greek is the treatment of the Hebrew gerund of the verb 'to say' (= Lat. dicendo), which is constantly used to introduce speeches. As the Greek language has no gerund, this is rendered in the LXX by a participle. But the form being fixed in the Hebrew, the tendency is to keep it so in the Greek also. Hence it is quite the exception to find the participle agreeing with its subject, as in
 - i Κ. 19² ἀπήγγειλεν . . . λέγων, 1911 ἀπήγγειλε . . . λέγουσα.
- b. If the subject is neuter or feminine, the participle may still be masculine —
 - Gen. 151: i K. 1510 εγενήθη βήμα Κυρίου . . . λέγων. iv K. 1886 οτι εντολή τοῦ βασιλέως λέγων.

Also, if the sentence is impersonal -

- iii Κ. 20^9 ἐγέγραπτο . . λέγων. ii Chr. 21^{12} ἢλθεν . . . ἐν γραφ $\hat{\eta}$. . . λέγων. Jonah 3^7 ἐρρέθη . . . λέγων.
- c. But the participle may even refer to another subject, as —
 iv K. 19⁹ ἤκουσεν . . . λέγων = he heard say.
- d. It is rare for the Greek to fare so well as in —
 Dt. 13¹² ἐὰν δὲ ἀκούσης . . . λεγόντων.

And here the genitive is probably not governed by $d\kappa o \acute{\kappa} \iota \iota \iota$, but used absolutely. Cp.

- i Κ. 24° ἀπηγγέλη αὐτῷ λεγόντων.
- e. A very common case is to have the verb in the passive, either impersonally or personally, and the participle in the nominative plural masculine, thus—

ἀπηγγέλη . . . λέγοντες Gen. 3824, 482: Josh. 22, 1017: i K. 1433, 1512, 1919, 231.

άνηγγέλη . . . λέγοντες Jdg. 162: Gen. 2220.

διεβοήθη ή φωνή . . . λέγοντες Gen. 45¹⁶.

εὐλογηθήσεται Ἰσραὴλ λέγοντες Gen. 4820.

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An adjacent case is -

Ezk. 122 Τίς ή παραβολή ὑμιν . . . λέγοντες;

f. When the verb is active and finite, the construction presents itself as good Greek, as in—

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iii K. 1210 ελάλησαν . . . λέγοντες,

but this is little better than an accident, for what immediately follows is —

Τάδε λαλήσεις τῷ λαῷ τούτῳ τοῖς λαλήσασι πρὸς σὲ λέγοντες κτλ.

In Dt. 1816 we have even ητήσω . . . λέγοντες.

- g. Where the principal verb is not one of saying, the divorce between it and the participle is complete, both in sense and grammar
 - Εχ. 5^{14} έμαστιγώθησαν . . . λέγοντες, 5^{19} έώρων . . . λέγοντες,

where the 'being beaten' and the 'seeing' are predicated of one set of persons and the 'saying' of another. Cp. the complex case in i Mac. 13^{17,18}.

h. In the N.T. this Hebraism occurs only once -

Rev. 1115 φωναί . . . λέγοντες.

- 113. Idiomatic Use of προστιθέναι. a. Another very common Hebraism is the use of προστιθέναι with the infinitive of another verb in the sense of doing a thing more or again, e.g.—
 - Gen. 37^8 προσέθεντο ἔτι μισεῖν = they hated still more. Cp. Gen. $4^{2,12}$, 8^{21} , 44^{23} . Ex. 8^{29} μὴ προσθῆς ἔτι . . . ἐξαπατῆσαι. Cp. Ex. 9^{28} , 10^{28} , 14^{13} . Nb. $22^{15,19,25}$: Dt. 3^{28} , 5^{25} : Josh. 7^{12} : Jdg. 8^{28} , 10^6 , $13^{1,21}$: i Mac. 9^1 .
 - b. Sometimes row precedes the infinitive, as -
 - Εχ. 9⁸⁴ προσέθετο τοῦ ἀμαρτάνειν. Josh. 23¹³ οὐ μὴ προσθῆ Κύριος τοῦ ἐξολεθρεῦσαι. Jdg. 2²¹ οὐ προσθήσω τοῦ ἐξᾶραι. Cp. Jdg. 9⁸⁷, 10¹³.
- c. The same construction may be used impersonally in the passive —

Εχ. 57 οὐκέτι προστεθήσεται διδόναι ἄχυρον τῷ λαῷ.

- d. Sometimes the dependent verb is dropped after the middle or passive
 - Nb. 22²⁶ καὶ προσέθετο ὁ ἄγγελος τοῦ θεοῦ καὶ ἀπελθὼν ὑπέστη. Cp. iv K. 1¹¹. Ex. 11⁶ ήτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται.



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INTRODUCTION TO THE STORY OF JOSEPH

THE story of Joseph, whatever else it may be, is one of the best novels ever written. The interest inspired by the youthful hero, the play of human passion, the variety of incident, the simplicity of the language, all combine to confer upon it a peculiar charm. We may gauge the dramatic effectiveness of a tale with which use has rendered us familiar, by comparing it with the plot of one of the plays of Terence or Plautus, which represent to us those of Menander and his fellow-writers. Few will contest the superior power of the tale of Joseph from the point of view of the requirements of fiction. We have first the pathetic affection of the widowed father for the son of his favourite wife, and the consequent jealousy of the elder brothers, goaded to fury by the boy's naïve recital of the dreams which foreshadow his future greatness. Then we have the brothers unwittingly bringing about the exaltation of the object of their envy by their own wicked act; the vain attempt of one better than the rest to save him; the youth's fidelity to his master in rejecting the advances of his mistress; the false charge and undeserved imprisonment; the diverse fates of the chief butler and the chief baker; the release of the hero through the accident of Pharaoh's dream; his successful interpretation of it and sudden rise to fortune. The dramatic interest culminates in Joseph's brethren being led by the most elementary of human needs to prostrate themselves before the dispenser of corn in Egypt, and thus fulfil the dreams which had so enraged them. Joseph recognises them, though they do not recognise him, and he takes upon them no ungenerous revenge before the full 'recognition' (ἀναγνώρισις) is allowed to come about. Then he sends for his aged father, whose heart had been sore tried by the steps which Joseph had taken to punish his brothers, but who is now comforted and utters the pathetic words 'It is enough; Joseph my son is yet alive: I will go and see him before I die.' This seemed to be the most fitting conclusion to the narrative, when

being treated, as it is treated here, solely from the point of view of dramatic effect. For at this point the valedictory formula of old-world story may well come in—'And so they lived happily ever afterwards.'

The rest of the narrative rather represents Joseph as an eminent Hebrew statesman with all the financial capacity of his race. If we were dealing with the tale as history, it might be worth while to point out that the fiscal policy of Joseph, however satisfactory to the Pharaohs, could hardly have been equally so to their subjects, and that the heavy impost of twenty per cent on agricultural produce, which has been, it is said, the land-tax of Egypt down to within quite recent times, may well have had something to do with the unpopularity of the Jews in Egypt.

In the dream-interpretation there is just that touch of the supernatural which is still thought not inappropriate to a good novel. But in the treatment of the tender passion this Hebrew romance stands in marked contrast with a good deal of modern fiction. There is not the slightest attempt made to render the would-be adulteress interesting or to dally with unlawful passion. Joseph knows that the proposal which she makes to him in such direct language involves ingratitude to his master and sin against God, and on those grounds refuses to comply. 'How can I do this great wickedness and sin against God?' These words contain the secret of the high standard of morality in sexual matters, to which the Jews attained. Chastity with them was a question not merely of duty towards one's neighbour, but still more of duty towards God. In this way all the awful sanctities of the unseen world were called in to the aid in the struggle against passion.

Among the Greek moralists the tendency was to regard love as a disease from which the sage would not suffer. In the early Greek drama the delineation of this feeling was thought to be below the dignity of tragedy, and Euripides was regarded by the older school as having degraded the stage by depicting the passion of Phædra for Hippolytus. This story naturally occurs to one's mind as a classical analogue to the story of Joseph. But it would be injustice to Phædra to put her on the same level as the wife of Potiphar. She has indeed all the vindictive injustice of the Egyptian matron, and is more successful in wreaking vengeance on her victim, yet she



is not the willing slave of passion, and shame in her heart struggles successfully against unlawful love, at least as the story is told by Euripides.

A closer parallel in Greek mythology is afforded by the legend of Antæa and Bellerophontes, which forms part of the episode of Glaucus and Diomede in the sixth book of the *Iliad* (119-236). There the unfaithful wife of Prætus, king of Argos, foiled of her purpose by the virtuous youth, appeals to her husband to slay him for having made dishonourable proposals to her; but the youth escapes all dangers and comes to honour, like Joseph, though, such is the waywardness of human fate, of which the Greek mind was acutely conscious, he dies at last of melancholy madness—

ον θυμον κατέδων, πάτον ανθρώπων αλεείνων.

The Egyptian tale of Anpu and Bata opens with a situation resembling that of Joseph and Potiphar's wife. Bata is a peasant-lad devoted to his elder brother Anpu, who is to him as a father. youth grows to be so excellent a worker that 'there was not his equal in the whole land; behold, the spirit of a god was in him.' day, when he was alone with his brother's wife, 'her heart knew him with the knowledge of youth. And she arose and came to him, and conversed with him, saying, "Come, stay with me, and it shall be well for thee, and I will make for thee beautiful garments." Then the youth became like a panther of the south with fury at the evil speech which she had made to him; and she feared greatly.' save herself she plays the same part as Antæa, as Phædra, and as Potiphar's wife. If all the story had the beautiful simplicity of the opening, it might bear away the palm both from Greek and Hebrew fiction: but, unfortunately, it soon degenerates into a tissue of mean-The papyrus which contains the tale is said to be ingless marvels. of the XIXth Dynasty and to have been the property of Sety II when crown prince; but Professor Flinders Petrie thinks that the earlier part of the tale may belong to the XVIIIth Dynasty, which would bring it back close to the time when Joseph is supposed to have This is a curious coincidence, but there is no reason to think it anything more.

In view of the literary merit of the story of Joseph it seems a pity that criticism should lay its cold touch upon it. To do so is



like treating a beautiful body as a subject for dissection rather than as a model for the painter. But the science of anatomy has its claims upon us as well as the art of painting. Artistic effect is one thing and historic fact another. To the latter domain belongs the question how the story, as we have it, came into being. Was it written as one or put together from different sources? Taking the story as one and indivisible, there are certain difficulties which must not be ignored.

- (1) As Reuben in 37²² has already persuaded his brothers not to shed the blood of Joseph, why does Judah in v. 26 say 'What profit is it if we slay our brother and conceal his blood?'
- (2) In v. 25 we are told 'a travelling company of Ishmaelites came from Gilead.' In v. 28 we have the parallel statement 'And there passed by Midianites, merchantmen,' but in the same verse we are given to understand that his brethren 'sold Joseph to the Ishmaelites.' Now Midianites were not Ishmaelites any more than Irishmen are Welshmen or the Dutch Germans. Both were Abrahamic peoples, but Ishmael was the son of Abraham by Hagar (Gen. 25¹²) and Midian by Keturah (Gen. 25²).
- (3) Why does Reuben in v. 29 expect to find Joseph in the pit, when he had just been taken up and sold to the Ishmaelites?

Now let us appeal to the critics to see whether they help us at all out of our difficulties. On a great variety of grounds they have arrived at the general conclusion that the Hexateuch (i.e. the five books of Moses and that of Joshua) was put together from the following pre-existing materials —

- (1) A primitive historical work, in which the sacred name, of which the consonants are JHVH, is habitually employed, and which is believed to have emanated from the Kingdom of Judah. This is commonly called J, and its author is known as the Jahvist (=Jehovist).
- (2) Another very similar work, in which the Hebrew word for God (Elohim) is usually employed in place of the sacred name, and which is ascribed to the Kingdom of Israel. This is denoted by the symbol E, and its author is known as the Elohist.
 - (3) The bulk of Deuteronomy, which is designated as D.
 - (4) A later priestly document known as P.

The hand of the editor is to be detected here and there, recon-



ciling his materials, when they are discrepant, after the manner of a Gospel-harmonizer.

In telling the story of Joseph we are to suppose that the editor had before him J and E, containing the same tradition in slightly different forms.

In J it is Judah who intervenes to save Joseph. He persuades his brothers not to kill the lad, but to sell him to some Ishmaelites, who are passing by. In this version of the story there is no mention of a pit. It is drawn upon by the editor in 37^{25-27, 280, 81-25}.

'And they sat down . . . hearkened unto him, and sold Joseph to the Ishmaelites for twenty pieces of silver.

'And they took . . . wept for him.'

The words in 454, 'I am Joseph your brother whom ye sold into Egypt,' are a reference to this account of the matter.

In E it is Reuben, the first-born, and so a fit representative of the Northern Kingdom, who plays the better part. He persuades his brothers not to kill the lad, but to put him alive into a pit, his intention being to come and take him out again. When he and his brothers however have left the place, some Midianites come by and kidnap Joseph. Reuben, returning to the pit, finds Joseph gone, a fact of which he informs his brothers. This form of the legend is drawn upon in $37^{21-24, 28a, 28c-30, 36}$.

'And Reuben . . . water in it. And there passed by Midianites, merchantmen; and they drew, and lifted up Joseph out of the pit. And they brought Joseph into Egypt . . . whither shall I go? And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.'

The words in 40¹⁵, 'for indeed I was stolen away out of the land of the Hebrews,' refer to this account of the matter.

With regard to Potiphar it must be admitted that there is some confusion in the narrative as we have it. For we are told in 37% that 'the Midianites sold Joseph to Potiphar, an officer of Pharach's, the captain of the guard.' Potiphar then is Joseph's master, as we are told again in 39¹. Now Joseph's master 'put him into the prison, the place where the king's prisoners were bound' (39²¹), where Joseph found favour with the 'keeper of the prison.' But 'the keeper of the

¹ See Driver Introduction to the Literature of the Old Testament 7th edit. p. 17.



prison' was presumably Potiphar himself, for the prison was 'in the house of the captain of the guard' (40³), and 'the captain of the guard' was Potiphar? How are we to get out of this circle? Let us again have recourse to the hypothesis of a mixture of documents.

The E version of the story goes on to tell that the Midianites, having taken Joseph out of the pit, brought him to Egypt and there sold him to Potiphar (37%), who was a eunuch and captain of the guard, and himself the keeper of the prison, but naturally not a married man. Joseph, being found faithful by him, is given charge over the prisoners, not being himself a prisoner, but 'servant to the captain of the guard' (4112).

In the J version on the other hand Joseph is sold by the Ishmaelites to 'an Egyptian,' whose name is not mentioned; for the theory requires us to suppose that the words in 39¹—'Potiphar, an officer of Pharaoh's, the captain of the guard'—are inserted there from 37³⁶. This 'Egyptian' (39^{1,2,5}) has a wife, who brings a false charge against Joseph, whereupon his master consigns him to the king's prison (39¹⁻²⁰). If this hypothesis be accepted, we must give up 'Potiphar's wife' as a person who has no just claim to existence even in fiction: for it is only by the amalgamation of 'the Egyptian' with Potiphar that she comes into being. If this should appear a loss, it may on the other hand be deemed a gain not to have to regard the lady's husband as a eunuch, which seems to be the real meaning of the word 'officer' (37³⁶, 39¹).

Chapter 40 is supposed to belong as a whole to E: but, if so, it must have been adjusted in places to the story of the false charge, which has been incorporated from J. We see this in vv. 3, 7, 15. In chapter 41 again, which is referred as a whole to the same source, we have to suppose the words in v. 14, 'and they brought him hastily out of the dungeon,' to come from the reconciling hand of the editor.

Further on in the story there are duplications and inconsistencies which, it may be claimed, find their easiest explanation in the hypothesis of 'contamination,' to borrow the term applied to a Latin play made up from different Greek originals. Thus in $42^{27,28}$ it is at the lodging-place on the way home that one of the brothers finds his money in his sack, whereas in v. 36 of the same chapter they all find their money in their sacks after their return to their father. Again in chapter 42 the brothers, when taxed by Joseph with being



spies, volunteer the information that they have a younger brother living (v. 13), and so report the matter to their father (v. 32); whereas in the following chapters Judah assures his father that this information was imparted only in reply to a question from Joseph (43'), and so recounts the matter to Joseph himself (44^{19, 20}). Further, in 42³⁷ Reuben goes surety to his father for the safe return of Benjamin, whereas in 43° it is Judah who does this.

The story of Joseph is as good an illustration as could be chosen of the service rendered by modern criticism to the intelligent study of the Bible. If we take the narrative as it stands, it perplexes us with contradictions, and we have to suppose that the writer could not tell a story properly: but on the hypothesis that he had before him two documents, resembling each other in the main, but differing in details, we can understand how reverence for his authorities would lead him into inconsistencies which he would not have committed in a story invented by himself. Without then pledging ourselves to particular hypotheses we may surely say after Plato—'The truth in these matters God knows: but that what the Higher Critics say is like the truth—this we would venture to affirm.'

I. THE STORY OF JOSEPH

Genesis XXXVII

¹Κατώκει δὲ Ἰακὼβ ἐν τῆ γῆ οῦ παρώκησεν ὁ πατὴρ αὐτοῦ, ἐν γῆ Χανάαν. ²αὖται δὲ αἱ γενέσεις Ἰακώβ. Ἰωσὴφ δέκα ἑπτὰ ἐτῶν ἦν ποιμαίνων μετὰ τῶν ἀδελφῶν αὐτοῦ τὰ πρόβατα, ὧν νέος, μετὰ τῶν υἱῶν Βάλλας καὶ μετὰ τῶν υἱῶν Ζέλφας τῶν γυναικῶν τοῦ πατρὸς αὐτοῦ κατή-

1. Κατώκει . . . παρώκησεν : κατοικείν here signifies a more permanent residence than παροικείν. Jacob dwelt where Abraham only sojourned. Abraham was a pure nomad, whereas Jacob combined agriculture (v. 7) with pasture (v. 12). In classical Greek παροικείν means 'to dwell near.' For the sense of 'dwelling as a stranger in 'cp. Lk. 2418 Σύ μόνος παροικείς 'Ιερουσαλήμ; From meaning a settlement of Jews in a foreign country (Sirach, Prologue) παροικία in the mouths of the Christians came to be used for an ecclesiastical district or diocese, as the mapointa of Alexandria, Ephesus, etc. Through the Latin form paræcia it is the origin of the French word paroisse and of our parish.

2. αὐται . . . 'Ιακάβ: part of the framework of P (see Introd. to the Story of Joseph). The preceding chapter dealt with the descendants of Esau. Here the writer turns to Jacob, but the detailed list of his descendants does not come till ch. 46.—δέκα ἐπτά: similar forms of numeral occur in Latin in good writers, as Cæsar B.G. 18 § 1 decem novem: Livy XXVIII 38 § 5

decem quatuor. § 14. — ην ποιμαίνων: the analytic form of the imperfect = έποιμαινε. Cp. Ex. 31. Such forms occur in all stages of the language, e.g. Soph. Trach. 22 ην θακών: Plato Polit. 273 B. They are especially common in the N.T. § 72. The Hebrew idiom in this passage coincides with the Greek, so that this is an instance of a usage already current in Greek, which was intensified by its adaptation to the Hebrew. - www véos: while yet a lad, Spurrell. Had the translators here used mais, it would have reflected better the ambiguity of the original, which may mean that Joseph was serving as a shepherd-lad with his brethren. - Bállas: of Billah. the form of the genitive see § 3. sons of Bilhah were Dan and Naphtali; Gen. 4628-25. - Zelaas: of Zilpah. The sons of Zilpah were Gad and Asher: Gen. 46¹⁶⁻¹⁸. Only the sons of Jacob's concubines are here mentioned, but afterwards Reuben and Judah are named, who were sons of Leah. Perhaps the actual work of tending the flock was done by the sons of the concubines, who would be in an inferior

νεγκαν δὲ Ἰωσὴφ ψόγον πονηρὸν πρὸς Ἰσραὴλ τὸν πατέρα αὐτῶν. ⁸Ἰακὼβ δὲ ἠγάπα τὸν Ἰωσὴφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρους ἦν αὐτῷ· ἐποίησεν δὲ αὐτῷ χιτῶνα ποικίλον. ⁴ἰδόντες δὲ οἱ ἀδελφοὶ αὐτοῦ ὅτι αὐτὸν ἐφίλει ὁ πατὴρ αὐτοῦ ἐκ πάντων τῶν υἱῶν αὐτοῦ, ἐμίσησαν αὐτόν, καὶ οὐκ ἐδύναντο λαλεῖν αὐτῷ οὐδὲν εἰρηνικόν. ⁵ ἐνυπνιασθεὶς δὲ Ἰωσὴφ ἐνύπνιον ἀπήγγειλεν αὐτὸ τοῖς ἀδελφοῖς αὐτοῦ, ⁶καὶ εἶπεν αὐτοῖς "'Ακούσατε τοῦ ἐνυπνίου τούτου οῦ ἐνυπνιάσθην. ⁷ ῷμην ὑμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ· καὶ ἀνέστη τὸ ἐμὸν δράγμα καὶ ἀρθώθη· περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ

position to those of the legitimate wives. Joseph was the son of Rachel, but he may have been called upon to 'bear the yoke in his youth.'— κατήνεγκαν δὲ κτλ.: and they brought against Joseph an evil report to Israel their father. Here the sense of the LXX differs from that of the Hebrew, and saves us from regarding Joseph as a tell-tale.

3. mapà mávras : more than all. Cp. Dt. 76,7. The Hebrew is more exactly represented by έκ πάντων in v. 4. παρά first signifies comparison and then superiority. Xen. Mem. I 4 § 14 παρά τὰ ἀλλὰ ζῶα (as compared with the lower animals) ώσπερ θεοί άνθρωποι βιοτεύουσι. In Biblical Greek it is constantly employed after a comparative adjective. We may see this use beginning in classical writers, e.g. Hdt. VII 103 παρά τὴν έαυτων φύσιν άμείνονες. § 96. - γήρους: for the form see § 8. — χιτώνα ποικίλον: χιτών here represents the Hebrew word kethôneth, with which it is perhaps connected. The language spoken by the Phœnicians was almost the same as Hebrew, and the Greeks may have borrowed this word from Phænician traders. The same Hebrew phrase which is used here of Joseph's coat is applied in ii S. 13^{18} to the garment worn by Tamar to denote her rank as a princess. The LXX rendering however is there (ii K. 13^{18}) $\chi\iota\tau\dot{\omega}\nu$ $\kappa\alpha\rho$ - $\pi\omega\tau\dot{o}s=$ a garment with sleeves.

4. ἐκ πάντων: out of and so above all. ἐκ πάντων = παρὰ πάντας in v. 3, being a different rendering of the same original. The Hebrew language has no special forms for comparative and superlative.

5. ἐνυπνιασθεὶς . . . ἐνύπνιον: § 56.
 The active verb ἐνυπνιάζω has here become a deponent passive. Cp. 41⁵,
 Nb. 23²⁴ γανριωθήσεται.

6. οὖ ἐνυπνιάσθην: the attraction of the relative into the case of the antecedent is the prevailing idiom in Biblical as in classical Greek. *Cp*. Gen. 396: Ex. 320, 58: Dt. 810: i Cor. 619.

δράγμα: literally a handful = manipulus. For the meaning 'sheaf'
 cp. Ruth 2⁷ and Jos. Ant. II 2 § 2 in this context. — προσεκύνησαν: literally

ἐμὸν δράγμα." ⁸ εἶπαν δὲ αὐτῷ οἱ ἀδελφοί "Μὴ βασιλεύων βασιλεύσεις ἐφ' ἡμᾶς, ἢ κυριεύων κυριεύσεις ἡμῶν;" καὶ προσέθεντο ἔτι μισεῖν αὐτὸν ἔνεκεν τῶν ἐνυπνίων αὐτοῦ καὶ ἔνεκεν τῶν ἡημάτων αὐτοῦ. ⁸ ἴδεν δὲ ἐνύπνιον ἔτερον, καὶ διηγήσατο αὐτὸ τῷ πατρὶ αὐτοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ, καὶ εἶπεν "Ἰδοὺ ἐνυπνιάσθην ἐνύπνιον ἔτερον · ὤσπερ ὁ ἢλιος καὶ ἡ σελήνη καὶ ἔνδεκα ἀστέρες προσεκύνουν με." ¹⁰ καὶ ἐπετίμησεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ εἶπεν "Τί τὸ ἐνύπνιον τοῦτο ὁ ἐνυπνιάσθης; ἄρά γε ἐλθόντες ἐλευσόμεθα ἐγώ τε καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου προσκυνῆσαί σοι ἐπὶ τὴν γῆν; " ¹¹ ἐζήλωσαν δὲ αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· ὁ δὲ πατὴρ αὐτοῦ διετήρησεν τὸ ἡῆμα. ¹² Ἐπορεύθησαν δὲ οἱ ἀδελφοὶ αὐτοῦ βόσκειν τὰ πρόβατα τοῦ πατρὸς αὐτῶν εἰς Συχέμ. ¹³ καὶ εἶπεν Ἰσραὴλ πρὸς Ἰωσήφ "Οὐχ οἱ ἀδελφοί σου ποιμαίνουσιν ἐν Συχέμ; δεῦρο ἀποστείλω σε πρὸς αὐτούς." εἶπεν

kissed (? the ground) before. The Greek word for the Oriental prostration. In classical writers it governs an accusative, as here and in v. 9 and in Jos. Ant. II 2 § 2: but in the N.T. (Mt. 2^{2, 11}: Jn. 4²⁸) we find it with a dative, as in v. 10. In Aristeas (§§ 135, 137) both constructions are employed. In their version of the LXX the ancient Armenians regularly render προσκυνείν as above.

- 8. βασιλεύων βασιλεύσεις: § 81.—
 προσέθεντο έτι μιστέν: literally they added yet to hate = 'they hated still more,' a Hebraism very common in the LXX. Josephus has here (Ant. II 2 § 2) και πρὸς αὐτὸν ἔτι μᾶλλον ἀπεχθῶς ἔχοντες διετέλουν. § 113.
- 9. τδεν: § 19.— δ ήλιος και ή σελήνη: Josephus (Ant. II 2 § 3) explains that the moon stood for the mother, owing to the power of the moon in

nourishing all things and making them grow, and the sun for the father, because that imparted to things their shape and strength.— ἔνδεκα ἀστέρες: Josephus (Ant. II 2 § 3) says τοὺς δ΄ ἀστέρας τοῦς ἀδελφοῖς (εἰκάζων), καὶ γὰρ τούτους ἔνδεκα εἶναι καθάπερ καὶ τοὺς ἀστέρας. But on what system were the stars reckoned as eleven?

- 10. ελθόντες έλευσόμεθα: § 81. προσκυνήσαι σοι: 7 n. προσεκύνησαν.
- 11. ὁ δὲ πατὴρ κτλ.: Lk. 2^{19, 51} are evidently modelled on this verse. Cp. also Dan. O' 4²⁵ τοὺς λόγους ἐν τῆ καρδία συνετήρησε.
- 12. ets $\Sigma v \chi \epsilon \mu$: at Shechem, to be taken with $\beta \delta \sigma \kappa \epsilon i \nu$, not with $\epsilon \pi \sigma \rho \epsilon i \theta \eta \sigma \sigma \nu$. § 90. Josephus (Ant. II 2 § 4) represents the brethren as removing to Shechem after the harvest without their father's knowledge.

Genesia XXXVII 22 δὲ αὐτ $\hat{\varphi}$ "Ἰδοὺ ἐγ $\hat{\omega}$." 14 εἶπεν δὲ αὐτ $\hat{\varphi}$ Ἰσραήλ "Πορευθεὶς ίδε εί ύγιαίνουσιν οἱ ἀδελφοί σου καὶ τὰ πρόβατα, καὶ ἀνάγνειλόν μοι." καὶ ἀπέστειλεν αὐτὸν ἐκ τῆς κοιλάδος τῆς Χεβρών και ήλθεν είς Συχέμ. 15 και εθρεν αὐτὸν ἄνθρωπος πλανώμενον έν τῷ πεδίω ήρώτησεν δὲ αὐτὸν ὁ ἄνθρωπος λένων "Τί ζητεις" 16 ὁ δὲ εἶπεν "Τοὺς ἀδελφούς μου ζητῶ· ἀπάγγειλόν μοι ποῦ βόσκουσιν." ¹⁷εἶπεν δὲ αὐτῷ ὁ ἄνθρωπος " Απήρκασιν έντεῦθεν ήκουσα γὰρ αὐτῶν λεγόντων ' Πορευθώμεν είς Δωθάειμ.'" καὶ ἐπορεύθη Ἰωσὴφ κατόπισθεν των άδελφων αὐτοῦ, καὶ εὖρεν αὐτοὺς εἰς Δωθάειμ. 18 πρόιδον δε αὐτὸν μακρόθεν πρὸ τοῦ ἐγγίσαι αὐτὸν πρὸς αὐτούς καὶ ἐπορεύοντο ἀποκτείναι αὐτόν. 19 εἶπαν δὲ ἔκαστος προς τον άδελφον αὐτοῦ "Ἰδοῦ ὁ ἐνυπνιαστης ἐκεῖνος ἔρχεται. 20 νῦν οὖν δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ρίψομεν αὐτὸν εἰς ένα των λάκκων, καὶ ἐροῦμεν 'Θηρίον πονηρον κατέφαγεν αὐτόν ' καὶ ὀψόμεθα τί ἔστιν τὰ ἐνύπνια αὐτοῦ." 21 ἀκούσας δὲ 'Ρουβὴν ἐξείλατο αὐτὸν ἐκ τῶν χειρῶν αὐτῶν, καὶ εἶπεν " Οὐ πατάξομεν αὐτὸν εἰς ψυχήν." ²² εἶπεν δὲ αὐτοῖς 'Ρουβήν

14. κοιλάδος: κοιλάς is very common in the LXX for vale, e.g. Gen. 14^8 έν $\tau \hat{y}$ κοιλάδι $\tau \hat{y}$ άλυκ \hat{y} , which in v. 3 of the same is called $\tau \hat{\eta} \nu$ φάραγγα $\tau \hat{\eta} \nu$ άλυκ $\hat{\eta} \nu$. The word occurs in the sense of 'a hollow' in some verses ascribed to Plato (Anth. P. vi. 43).

17. ἀπήρκασιν: they have departed. This intransitive use of ἀπαίρειν, which is common in the best authors, originated in an ellipse of ναῦς (acc. pl.) or στρατόν. The word is an apt equivalent for the Hebrew, which means literally 'tear up,' and refers to the pulling up of the tent-pegs previous to resuming a march. Cp. ἐξῆρεν Εχ. 14¹⁹.— κατόπωθεν τῶν άδελφῶν: this use of κατόπισθε with genitive in the sense of μετά

with accusative is unclassical. § 97.—els $\Delta\omega\theta\delta\epsilon\mu$: at Dothan. Cp. 4282. § 90.

18. πρόιδον: § 19. — ἐπορεύοντο: they went about.

20. λάκκων: λάκκος 'a pit' is connected with Latin lacus and lacuna. It is used in Xen. Anab. IV 2 § 22 for large tanks in which wine was kept—και γὰρ οἶνος πολὸς ἢν, ὥστε ἐν λάκκοις κονιατοῖς (plastered) εἶχον. The λάκκος in this instance was a dry reservoir. See v. 24. The word is used in 4016 of the dungeon into which Joseph was cast. Cp. also Ex. 1229: iv K. 1831.

21. 'Ρουβήν: Josephus calls him 'Ρούβηλος.— εἰς ψυχήν: so as to slay him. A Hebraism.

" Μη έκχέητε αΐμα εμβάλετε δε αυτον είς ένα των λάκκων των έν τη έρήμω, χείρα δε μη έπενέγκητε αὐτω." ὅπως έξέληται αὐτὸν ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποδῶ αὐτὸν τῶ πατρὶ 28 εγένετο δε ήνίκα ήλθεν Ίωσηφ πρὸς τοὺς άδελφοὺς αὐτοῦ, ἐξέδυσαν τὸν Ἰωσὴφ τὸν χιτῶνα τὸν ποικίλον τὸν περὶ αὐτόν, 24 καὶ λαβόντες αὐτὸν ἔρριψαν εἰς τὸν λάκκον · ὁ δὲ λάκκος ἐκεῖνος ὕδωρ οὐκ εἶχεν. 25 ἐκάθισαν δὲ φαγεῖν άρτον· καὶ ἀναβλέψαντες τοῖς ὀφθαλμοῖς ἴδον, καὶ ἰδοὺ όδοιπόροι Ίσμαηλείται ήρχοντο έκ Γαλαάδ, καὶ οἱ κάμηλοι αὐτῶν ἔγεμον θυμιαμάτων καὶ ριτίνης καὶ στακτής · ἐπορεύοντο δὲ καταγαγείν εἰς Αἴγυπτον. 26 εἶπεν δὲ Ἰούδας πρὸς τοὺς ἀδελφοὺς αὐτοῦ "Τί χρήσιμον ἐὰν ἀποκτείνωμεν τὸν ἀδελφὸν ἡμῶν καὶ κρύψωμεν τὸ αἶμα αὐτοῦ; ἀποδώμεθα αὐτὸν τοῖς Ἰσμαηλίταις τούτοις αἱ δὲ γεῖρες ήμων μη έστωσαν έπ' αὐτόν, ὅτι ἀδελφὸς ήμων καὶ σὰρξ ²⁸καὶ παρεήμων ἐστίν." ήκουσαν δὲ οἱ ἀδελφοὶ αὐτοῦ.

22. δπως ἐξληται αὐτόν: so that he may deliver him. The primary sequence after an historic tense was sometimes used in classical Greek to present the intention of the speaker with greater vividness. In Biblical Greek it supplants the optative altogether. § 75. Josephus (Ant. II 3 § 2) represents Reuben as lowering Joseph by a rope into the pit, and then going off in search of pasture.

25. φαγείν άρτον: § 77. — Ίσμαηλείται: Josephus (Ant. II 3 § 3)
"Αραβας τοῦ Ἰσμαηλιτῶν γένους. He has
no mention of Midianites. — ἔγεμον:
γέμειν, which is properly used of a ship,
is here transferred to 'the ship of the
desert.' — ῥιτίνης: ῥιτίνη, commonly
spelt ῥητίνη, Latin resīna = the resin
of the terebinth or the pine. Theoph.
H.P. IX 12 § 1 τῆς δὲ τερμίνθου και τῆς

πεύκης και έκ τινων άλλων δητίνη γίνεται μετά την βλάστησιν. 'Ρητίνη is mentioned again in 4311 as a special product of Palestine, and here it is being brought from Gilead. It is therefore presumably the famous 'balm of Gilead' (Jer. 822, 288, 4611). word occurs six times in the LXX always as a translation of the Hebrew word which our version renders 'balm.' — στακτής: cp. 4311. στακτή is spoken of as a kind of myrrh. Theoph. H.P. ΙΧ 4 ad fin. της σμύρνης δέ ή μέν στακτή, ή δὲ πλαστή. Josephus (Ant. II 3 § 3) is vague in his language — άρώματα καλ Σύρα φορτία κομίζοντας Αίγυπτίοις έκ της Γαλαδηνής.

27. ἔστωσαν: § 16. — ἤκουσαν: not only 'heard,' but 'obeyed.' ὑπακούειν has this double meaning in classical Greek, like the English 'hearken.'

πορεύοντο οἱ ἄνθρωποι οἱ Μαδιηναῖοι οἱ ἔμποροι, καὶ ἐξείλκυσαν καὶ ἀνεβίβασαν τὸν Ἰωσὴφ ἐκ τοῦ λάκκου· καὶ ἀπέδοντο τὸν Ἰωσὴφ τοῖς Ἰσμαηλίταις εἴκοσι χρυσῶν· καὶ κατήγαγον τὸν Ἰωσὴφ εἰς Αἴγυπτον. ²⁹ ἀνέστρεψεν δὲ 'Ρουβὴν ἐπὶ τὸν λάκκον, καὶ οὐχ ὁρᾳ τὸν Ἰωσὴφ ἐν τῷ λάκκῳ· καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ. ³⁰ καὶ ἀνέστρεψεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ καὶ εἶπεν "Τὸ παιδάριον οὐκ ἔστιν· ἐγὼ δὲ ποῦ πορεύομαι ἔτι;" ⁸¹ λαβόντες δὲ τὸν χιτῶνα τοῦ Ἰωσὴφ ἔσφαξαν ἔριφον αἰγῶν, καὶ ἐμόλυναν τὸν χιτῶνα αἴματι. ⁸² καὶ ἀπέστειλαν τὸν χιτῶνα τὸν

So has auscultare in Latin with its French equivalent écouter. Cic. Div. I § 131 magis audiendum quam auscultandum.

28. παρεπορεύοντο: were coming by, they having before been seen only in the distance. But see Introd. οί ανθρωποι . . . οί Μ. . . . οί ξμποpot: the use here of the article, which is not in the Hebrew, serves to identify the Midianites with the Ishmaelites of v. 25 and hides the difficulty which otherwise presents itself as to the introduction of a caravan at this point as a fresh fact unknown before. - oi Madinvaioi: the Midianites, here regarded as a species of Ishmaelites, in defence of which might be quoted Jdg. 822, 24. Some of them dwelt in the southeast of the Peninsula of Sinai, along the Gulf of Elath (Akaba). Ex. 215, 31. But their chief home was in the north of Arabia east of the Gulf of Akabah. - εξείλκυσαν: here the subject changes Joseph's brethren. — χρυσών: Hebrew, 'silver': Vulg. viginti argenteis; Josephus μνῶν εἴκοσιν. In Ex. 2182 the normal value of a slave is estimated at 30 shekels. The translator

seems to have taken the word 'silver' in the general sense of 'money' (cp. Fr. argent), and so made of it 20 gold pieces, the money to which he was accustomed at Alexandria. money is not supposed to have been used among the Jews until the time of Darius Hystaspes, B.C. 521-486. The silver with which Abraham bought the cave of Machpelah was paid by weight (Gen. 2316). In Amos 85 (about 800 B.C.) the Israelite corn-dealers are described as 'making the ephah small, and the shekel great, and dealing falsely with balances of deceit,' i.e. having one weight for the corn which they sold and another for the silver which they received. There would be no meaning in this, if the customers paid in coin.

30. ποῦ: § 34. — πορεύομαι: am I to go? § 73.

31. ἔριφον αἰγῶν: α kid of the goats. Cp. Jdg. 6¹⁹, 13^{15, 19}: i K. 16²⁰. So χίμαρον έξ αἰγῶν Nb. 7^{16, 22}, 15²⁴, 28¹⁵: Dt. 14⁴: i K. 16²⁰— τράγος αἰγῶν Dan. 10⁵— δάμαλιν έκ βοῶν Dt. 21⁸— μόσχον ἕνα έκ βοῶν Nb. 7^{15, 21}, etc. — ἐρίφους ἀπὸ τῶν τέκνων τῶν αἰγῶν ii Chr. 35⁷— κριὸν προβάτων Tob. 7⁹.

ποικίλον καὶ εἰσήνεγκαν τῷ πατρὶ αὐτῶν, καὶ εἶπαν "Τοῦτον εὔρομεν· ἐπίγνωθι εἰ χιτῶν τοῦ υἱοῦ σού ἐστιν ἢ οὖ." ⁸⁸ καὶ ἐπέγνω αὐτὸν καὶ εἶπεν "Χιτῶν τοῦ υἱοῦ μού ἐστιν· θηρίον πονηρὸν κατέφαγεν αὐτόν, θηρίον ἤρπασεν τὸν Ἰωσήφ." ⁸⁴ διέρρηξεν δὲ Ἰακῶβ τὰ ἱμάτια αὐτοῦ, καὶ ἐπέθετο σάκκον ἐπὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας τινάς. ⁸⁵ συνήχθησαν δὲ πάντες οἱ υἱοὶ αὐτοῦ καὶ αἱ θυγατέρες, καὶ ἦλθον παρακαλέσαι αὐτόν· καὶ οὐκ ἤθελεν παρακαλείσθαι, λέγων ὅτι "Καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ἄδου·" καὶ ἔκλαυσεν αὐτὸν ὁ πατὴρ αὐτοῦ. ⁸⁶ οἱ δὲ Μαδιηναῖοι ἀπέδοντο τὸν Ἰωσὴφ εἰς Αἴγυπτον τῷ Πετρεφῆ τῷ σπάδοντι Φαραὼ ἀρχιμαγείρῳ.

35. λέγων δτι: this use of δτι with the direct oration is found in the best writers, e.g. Plat. Apol. 21 C, 34 D λέγων δτι έμοι, & ἄριστε κτλ. It is as common in the LXX as elsewhere in Greek, e.g. 4526, 481: Ex. 41.

36. Madinvator: not the same word in the Hebrew as in v. 28, being here equivalent to Medanites, there to Midianites. From Gen. 241 we learn that Medan was brother of Midian. — σπάδοντι: σπάδων is a eunuch, Lat. spädo. The genitive in Greek is in -ωνος or -ovros. The only other passage in the LXX in which the word occurs is Is. 397 ποιήσουσιν σπάδοντας έν τῷ οἴκφ τοῦ βασι- $\lambda \epsilon \omega$ s. The same Hebrew original is in Gen. 391, 402,7 translated εὐνοῦχος. The English rendering 'officer' is no doubt affected by the fact that Potiphar figures in the story as a married man. On this point see Introd. - dox tμαγείρφ: not 'chief cook.' Even as a matter of derivation it may equally mean 'chief butcher' or 'slaughterer,'

which brings us round to the Hebrew 'chief of the executioners.' The English rendering is 'captain of the guard.' In use the term signifies a high officer, something like the præfectus prætorio at Rome, who combined the functions of commander of the bodyguard and chief of police. It is applied to Potiphar (Gen. 3786, 391, 4112), to Nebuzaradan (iv K. 258: Jer. 401, etc.), and to Arioch (Dan. 214). The last-named is described by Josephus (Ant. X 10 § 3) as having the command over the king's body-guard. The word ἀρχιμάγειρος is used also by Philo (I 604, De Mut. Nom. § 32) καταστήσας είρκτοφύλακα, ως φησι τὸ λόγιον, Πεντεφρή τον σπάδοντα και άρχιμάγειρον and again in I 662, De Somn. § 2, and II 63, De Jos. § 26, where his allegorical treatment shows that he took the word to mean 'chief cook.' Josephus (Ant. II 4 § 2) seems to have fallen into the same error - Πετεφρής, άνηρ Αιγύπτιος έπι των Φαραώθου μαγείρων τοῦ βασιλέως.

Genesis XXXIX 7

1 Ιωσήφ δε κατήχθη είς Αίγυπτον καὶ εκτήσατο αὐτὸν Πετεφρής ὁ εὐνοῦχος Φαραὼ ὁ ἀρχιμάγειρος, ἀνὴρ Αἰγύπτιος, έκ χειρών Ἰσμαηλειτών, οι κατήγαγον αυτον έκει. ²καὶ ἦν Κύριος μετὰ Ἰωσήφ, καὶ ἦν ἀνὴρ ἐπιτυγγάνων · καὶ έγένετο έν τῷ οἴκῳ παρὰ τῷ κυρίω τῷ Αἰγυπτίω. δὲ ὁ κύριος αὐτοῦ ὅτι Κύριος μετ' αὐτοῦ, καὶ ὅσα ἄν ποιῆ, Κύριος εὐοδοί ἐν ταῖς χερσὶν αὐτοῦ. ⁴καὶ εὖρεν Ἰωσὴφ χάριν έναντίον τοῦ κυρίου αὐτοῦ, εὐηρέστει δὲ αὐτῷ· καὶ κατέστησεν αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ, καὶ πάντα όσα ἦν αὐτῶ ἔδωκεν διὰ χειρὸς Ἰωσήφ. δέγένετο δὲ μετὰ τὸ κατασταθήναι αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ ἐπὶ πάντα ὅσα ην αὐτώ, καὶ ηὐλόγησεν Κύριος τὸν οἶκον τοῦ Αἰγυπτίου διὰ Ἰωσήφ καὶ ἐγενήθη εὐλογία Κυρίου ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτῷ ἐν τῷ οἴκῳ καὶ ἐν τῷ ἀγρῷ. καὶ ἐπέστρεψεν πάντα όσα ήν αὐτῷ εἰς χεῖρας Ἰωσήφ, καὶ οὐκ ήδει τῶν καθ' έαυτον οὐδεν πλην τοῦ ἄρτου οδ ήσθιεν αὐτός. καὶ ην Ἰωσὴφ καλὸς τῷ εἴδει καὶ ὡραῖος τῆ ὄψει σφόδρα.

- 2. He dehp emitty about the was a man who succeeded, literally 'who hit the mark.'
- 3. εὐοδοί: makes to prosper. Cp. v. 23. We have the passive of this verb in Rom. 110 εὐοδωθήσομαι in the literal sense of being youchsafed a good journey. The force of the δτι here extends to εὐοδοῖ, which is indicative, not optative, as it would be in classical Greek.
- 4. εὐηρέστει: was well-pleasing. The Greek here departs from the Hebrew.—ἔδωκεν διὰ χειρός: he put into the hand of. Cp. v. 22. Διδόναι in the LXX often means 'to put' or 'set' as well as 'to give.' Cp. Dt. 28¹: iii K. 20²2: iv K. 19٬ 18.
 - 5. eyévero . . . Kal: it came to pass
- that. § 41. ἐπὶ τοῦ οἴκου . . . ἐπὶ πάντα: here the use of the word πάντα in the latter clause makes the accusative natural as implying that Joseph's rule extended over all that his master had, but this distinction would perhaps be an over-refinement. See 4117 n. έγενήθη: in Biblical Greek the 1st agrist passive of ylyroman is used in the same sense as the 2d aorist middle. In the earlier editions of his N.T. Dean Alford tried to establish a difference between the two forms, but retracted in the later. See his note on i Thes. 15.
- 6. ἐπέστρεψεν: turned over. The reading ἐπέτρεψεν entrusted would be more in accordance with classical usage. οῦ ἦσθεν: 37° n.

Genesis XXXIX 8

ἐγένετο μετὰ τὰ ῥήματα ταῦτα καὶ ἐπέβαλεν ἡ γυνὴ τοῦ κυρίου αὐτοῦ τοὺς ὀφθαλμοὺς αὐτῆς ἐπὶ Ἰωσήφ, καὶ εἶπεν "Κοιμήθητι μετ' ἐμοῦ." δό δὲ οὐκ ἤθελεν, εἶπεν δὲ τῆ γυναικὶ τοῦ κυρίου αὐτοῦ "Εἰ ὁ κύριός μου οὐ γινώσκει δι' ἐμὲ οὐδὲν ἐν τῷ οἴκῳ αὐτοῦ, καὶ πάντα ὅσα ἐστὶν αὐτῷ ἔδωκεν εἰς τὰς χεῖράς μου, ⁹ καὶ οὐχ ὑπερέχει ἐν τῆ οἰκία αὐτοῦ οὐθὲν ἐμοῦ οὐδὲ ὑπεξήρηται ἀπ' ἐμοῦ οὐδὲν πλὴν σοῦ, διὰ τὸ σὲ γυναῖκα αὐτοῦ εἶναι· καὶ πῶς ποιήσω τὸ ῥῆμα τὸ πονηρὸν τοῦτο καὶ ἁμαρτήσομαι ἐναντίον τοῦ θεοῦ;" ¹⁰ἡνίκα δὲ ἐλάλει Ἰωσὴφ ἡμέραν ἐξ ἡμέρας, καὶ οὐχ ὑπήκουεν αὐτῆ καθεύδειν μετ' αὐτῆς τοῦ συγγενέσθαι αὐτῆ. ¹¹ἐγένετο δὲ τοιαύτη τις ἡμέρα· εἰσῆλθεν Ἰωσὴφ εἰς τὴν οἰκίαν τοῦ ποιεῖν τὰ ἔργα

8. Εί ὁ κύριός μου κτλ.: Does my master know nothing in his house owing to his trust in me? § 100. The Hebrew word corresponding to el is 'behold,' but in Aramaic the same word means 'if.' The translator has here given an Aramaic sense to a Hebrew word. - δι' ἐμέ: cp. v. 23 δι' αὐτόν. Δι' έμέ here does not represent the Hebrew, which means with me. The R.V. margin gives the exact rendering - knoweth not with me what is in the house (= οὐ σύνοιδεν έμοί). This seems to give the most satisfactory sense. The master's confidence in Joseph was so complete that he did not even seek to share his knowledge of household matters.

9. και ούχ ὑπερέχει: and has no superiority in his house over me. Cp. R.V. margin. — και πῶς ποιήσω: the και here marks an impassioned question. — ῥήμα: cp. 40¹, 44⁻: Ex. 2¹⁴. 'Ρῆμα in the LXX means 'the thing spoken of' (Gen. 41²8), and so simply

'thing'; then even 'act.' evidently the meaning that the word has in Lk. 215. It is therefore fair to argue that this is the meaning also in Lk. 187, which was rendered in the old version for with God nothing shall be impossible. The Revisers seem here to have missed the sense by translating for no word from God shall be void of power. In the same way the word λόγος has in the LXX (e.g. iii K. 1230, 1429: i Mac. 1628) accomplished that transition from 'word' to 'deed,' which Dr. Faust, when the Devil was entering into him, is represented by Goethe as devising for it. 'Pnrou is also used, like βημα, for 'thing.' Ex. 94. For $\lambda \delta \gamma os = thing$ see Dan. O' 24, 11,

10. Ἰωσήφ: dative — ἡμέραν ἐξ ἡμέρας: cp. Esther 3⁷ ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνός. § 86. — καὶ οὸχ ὑπήκουεν: the καὶ here introduces the apod. in the same way as after ἐγένετο. § 41. On ὑπήκουεν see 3727 n.

11, τοῦ ποιείν: the Genitive Infini-



Genesis XXXIX 20 αὐτοῦ, καὶ οὐθεὶς ἦν ἐν τὴ οἰκία ἔσω · 12 καὶ ἐπεσπάσατο αὐτὸν τῶν ἱματίων αὐτοῦ λέγουσα "Κοιμήθητι μετ' ἐμοῦ." καὶ καταλείπων τὰ ἱμάτια αὐτοῦ ἔφυγεν καὶ ἐξῆλθεν ἔξω. 18 καὶ ἐγένετο ὡς εἶδεν ὅτι κατέλειπεν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσίν αὐτης καὶ ἔφυγεν καὶ ἐξηλθεν ἔξω, 14 καὶ ἐκάλεσεν τούς όντας έν τη οἰκία καὶ εἶπεν αὐτοῖς λέγουσα " Ιδετε. εἰσήγαγεν ἡμιν παίδα Ἐβραίον ἐμπαίζειν ἡμιν εἰσηλθεν πρὸς μὲ λέγων 'Κοιμήθητι μετ' ἐμοῦ·' καὶ ἐβόησα φωνη μεγάλη. 15 ἐν δὲ τῷ ἀκοῦσαι αὐτὸν ὅτι τψωσα τὴν φωνήν μου καὶ έβόησα, καταλείπων τὰ ἱμάτια αὐτοῦ παρ' ἐμοὶ έφυγεν καὶ ἐξηλθεν ἔξω." ¹⁶καὶ καταλιμπάνει τὰ ἰμάτια παρ' έαυτη έως ήλθεν ὁ κύριος είς τὸν οἶκον αὐτοῦ. έλάλησεν αὐτῷ κατὰ τὰ ῥήματα ταῦτα λέγουσα "Εἰσῆλθεν πρὸς μὲ ὁ παῖς ὁ Ἐβραῖος, ὃν εἰσήγαγες πρὸς ἡμᾶς, ἐμπαῖξαί μοι, καὶ εἶπέν μοι 'Κοιμήθητι μετ' έμοῦ.' 18 ώς δὲ ἤκουσεν ότι ύψωσα την φωνήν μου καὶ έβόησα, κατέλειπεν τὰ ἱμάτια αὐτοῦ παρ' ἐμοὶ καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω." 19 ἐγένετο δὲ ώς ήκουσεν ὁ κύριος τὰ ρήματα της γυναικὸς αὐτοῦ, οσα έλάλησεν πρός αὐτὸν λέγουσα "Οὕτως ἐποίησέν μοι ὁ παῖς σου," καὶ ἐθυμώθη ὀργῆ. Ελαβεν ὁ κύριος Ἰωσὴφ καὶ ἐνέβαλεν αὐτὸν εἰς τὸ ὀχύρωμα, εἰς τὸν τόπον ἐν ῷ οἱ

tive of Purpose. § 59.— ἐν τῆ οἰκία ἔσω: Hebrew, 'there in the house.'

12. καταλείπων: there is another reading καταλιπών. Jos. Ant. II 4 § 5 προσκαταλιπών καὶ τὸ Ιμάτιον.

14. καὶ ἐκάλεσεν: this goes closely with καὶ ἐγένετο in v. 13. § 41. — εἰσήγαγεν: sc. ὁ κύριος or αὐτός (= ipse the master: cp. 'himself' in the mouth of an Irish peasant-wife). — ἐμπαίζειν ἡμῖν: § 77.

16. καταλιμπάνει: a strengthened present from stem λιπ-, of the type of

λαμβάνω, λανθάνω κτλ. It occurs only in three passages of the LXX—Gen. 39¹⁶, ii K. 5²¹, iii K. 18¹⁸: but is found in good authors, e.g. Thuc. viii 17 § 1: Plat. Epist. 358 B. Cp. διελίμπανεν Tob. 10⁷, έκλιμπάνον Zech. 11¹⁶.

20. ὀχύρωμα: stronghold. This word occurs in the Fayûm papyri (Swete Introd. p. 292).—εἰς τὸν τόπον κτλ.: an extraordinary piece of tautology—He threw him into the stronghold, into the place in which the king's prisoners are kept there in the strong-

Genesis XXXIX 21

δεσμώται τοῦ βασιλέως κατέχονται ἐκεῖ ἐν τῷ ὀχυρώματι.

²¹καὶ ἦν Κύριος μετὰ Ἰωσὴφ καὶ κατέχεεν αὐτοῦ ἔλεος, καὶ ἔδωκεν αὐτῷ χάριν ἐναντίον τοῦ ἀρχιδεσμοφύλακος.

²²καὶ ἔδωκεν ὁ ἀρχιδεσμοφύλαξ τὸ δεσμωτήριον διὰ χειρὸς Ἰωσὴφ καὶ πάντας τοὺς ἀπηγμένους ὅσοι ἐν τῷ δεσμωτηρίῳ, καὶ πάντα ὅσα ποιοῦσιν ἐκεῖ.

²³οὐκ ἦν ὁ ἀρχιδεσμοφύλαξ γινώσκων διὰ αὐτὸν οὐθέν πάντα γὰρ ἦν διὰ χειρὸς Ἰωσήφ, διὰ τὸ τὸν κύριον μετ' αὐτοῦ εἶναι καὶ ὅσα αὐτὸς ἐποίει, Κύριος εὐοδοῖ ἐν ταῖς χερσὶν αὐτοῦ.

1'Εγένετο δὲ μετὰ τὰ ἡήματα ταῦτα ἤμαρτεν ὁ ἀρχιοινοχόος τοῦ βασιλέως Αἰγύπτου καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ αὐτῶν βασιλεῖ Αἰγύπτου. ²καὶ ἀργίσθη Φαραὼ ἐπὶ τοῖς δυσὶν εὐνούχοις αὐτοῦ, ἐπὶ τῷ ἀρχιοινοχόῳ καὶ ἐπὶ τῷ ἀρχισιτοποιῷ ³καὶ ἔθετο αὐτοὺς ἐν φυλακἢ παρὰ τῷ ἀρχιδεσμοφύλακι εἰς τὸ δεσμωτήριον, εἰς τὸν τόπον οῦ Ἰωσὴφ ἀπῆκτο ἐκεῖ. ⁴καὶ συνέστησεν ὁ ἀρχιδεσμώτης τῷ Ἰωσὴφ

hold = He threw him into the stronghold in which the king's prisoners are kept. The addition of 'there' after 'in which' is normal in the LXX. See § 69. But the further addition of 'in the stronghold' seems to arise from a misreading of the Hebrew text.

21. Theos: § 8.

22. ἀρχιδεσμοφύλαξ: Gen. 39^{21, 22, 23}, 40³, 41¹⁰. Cp. 40⁴ ἀρχιδεσμώτης. Neither word is known elsewhere. — ἔδωκεν... διὰ χειρός: 4 n. — τοὺς ἀπηγμένους: the prisoners. ᾿Απάγειν is the regular word used of leading off to prison. Cp. 42¹⁶: Plat. Men. 80 B ὡς γόης ἀπαχθείης. Sometimes it implies execution as in Acts 12¹⁹.

23. ἢν . . . γινώσκων: analytic form of imperfect. § 72. — δι' αὐτόν: cp. 8 δι' έμέ. Here again δι' αὐτόν has

nothing to correspond to it in the Hebrew, in which the sentence is also divided differently from the way in which it is in the Greek. — abros: § 13.

1. βήματα: things. Cp. 39° n. This use is very common. — ήμαρτεν: § 42. — ἀρχισινοχόος . . . ἀρχισιτοτοιός: used also by Philo I 662, De Somn. § 2: II 63, De Jos. § 26. The functions of the king's cup-bearer at the Persian court are described in Xen. Cyrop. I 3 §§ 8, 9.

2. Surlv: § 14.

3. els τον τόπον ου ... ekel: literally in the place where Joseph had been led off there. § 69. ob here stands for ol. § 34.

4. συνέστησεν: put them under the charge of. This word is often used in classical authors of putting a pupil under a master or introducing a person

Genesis XL 18 αὐτούς, καὶ παρέστη αὐτοῖς · ἦσαν δὲ ἡμέρας ἐν τῆ φυλακῆ. ⁵καὶ ἴδον ἀμφότεροι ἐνύπνιον, ἐκάτερος ἐνύπνιον ἐν μιᾶ νυκτί, δρασις τοῦ ἐνυπνίου αὐτοῦ, ὁ ἀρχιοινοχόος καὶ ὁ ἀρχισιτοποιός οι ήσαν τω βασιλεί Αιγύπτου, οι όντες έν τω δεσμωτηρίω. δείσηλθεν δε προς αὐτοὺς το πρωί Ἰωσήφ, καὶ ίδεν αὐτοὺς καὶ ἦσαν τεταραγμένοι. τκαὶ ἦρώτα τοὺς εὐνούχους Φαραώ, οἱ ἦσαν μετ' αὐτοῦ ἐν τῆ φυλακῆ παρὰ τῷ κυρίω αὐτοῦ, λέγων "Τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπὰ σήμερον; " δε είπαν αὐτῷ " Ενύπνιον ἴδομεν, καὶ ὁ συγκρίνων αὐτὸ οὐκ ἔστιν." εἶπεν δὲ αὐτοῖς Ἰωσήφ "Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστίν: διηγήσασθε οὖν μοι." 9καὶ διηγήσατο ὁ ἀρχιοινοχόος τὸ ἐνύπνιον αὐτοῦ τῷ Ἰωσὴφ καὶ εἶπεν " Ἐν τῷ ὖπνω μου ἢν ἄμπελος ἐναντίον μου. δὲ τῆ ἀμπέλω τρεῖς πυθμένες, καὶ αὐτὴ θάλλουσα ἀνενηνοχυία βλαστούς πέπειροι οί βότρυες σταφυλής. ποτήριον Φαραώ έν τη χειρί μου καὶ έλαβον την σταφυλην καὶ έξέθλιψα αὐτὴν εἰς τὸ ποτήριον, καὶ ἔδωκα τὸ ποτήριον είς τὰς γείρας Φαραώ." 12 καὶ εἶπεν αὐτῷ Ἰωσήφ "Τοῦτο ἡ σύγκρισις αὐτοῦ, οἱ τρεῖς πυθμένες τρεῖς ἡμέραι εἰσίν: 18 έτι τρείς ήμέραι καὶ μνησθήσεται Φαραω της άρχης σου, καὶ ἀποκαταστήσει σε ἐπὶ τὴν ἀρχιοινοχοίαν σου, καὶ

to a patron. — παρέστη: like Latin aderat. The subject is Joseph. — ἡμέρας: for some time. A Hebraism. § 86.

- 5. Sparis τοῦ ἐνυπνίου αὐτοῦ: these words have no construction and add nothing to the meaning. Let us call them 'nominative in apposition to the sentence.'
- τὸ πρωί: in the morning. Such adverbial expressions are common in the LXX.
 - 8. & συγκρίνων: to interpret. Cp.

Dan. O' 5⁷ τὸ σύγκριμα τῆς γραφῆς, 17 ἡ σύγκρισις αὐτῶν. Συγκρίνειν also means 'to compare.' In i Cor. 2¹⁸ πνευματικοῖς πνευματικὰ συγκρίνοντες the meaning perhaps is 'expounding spiritual things to the spiritual.' — διασάφησις: = σύγκρισις. In LXX only in Gen. 40⁸: ii Esdr. 5⁶, 7¹¹.

10. πυθμένες: stems.

- 12. Τοῦτο ἡ σύγκρισις: in Attic Greek attraction is usual in such cases, as in 18 Αὖτη ἡ σύγκρισις.
 - 13. άρχιοινοχοίαν: ἄπαξ είρημένον.



Genesis XI, 14 δώσεις τὸ ποτήριον Φαραω είς την χείρα αὐτοῦ κατὰ την άρχήν σου την προτέραν, ώς ήσθα οἰνοχοών. 14 ἀλλὰ μνήσθητί μου δια σεαυτού όταν εθ σοι γένηται, και ποιήσεις έν έμοι έλεος, και μνησθήση περί έμου Φαραώ, και έξάξεις με έκ τοῦ ὀχυρώματος τούτου· 15 ὅτι κλοπῆ ἐκλάπην ἐκ γῆς Έβραίων, καὶ ὧδε οὐκ ἐποίησα οὐδέν, ἀλλ' ἐνέβαλόν με εἰς τὸν λάκκον τοῦτον." 16 καὶ ἴδεν ὁ ἀρχισιτοποιὸς ὅτι ὀρθῶς συνέκρινεν, καὶ εἶπεν τῷ Ἰωσήφ "Κάγὼ ἴδον ἐνύπνιον, καὶ ώμην τρία κανά χονδριτών αἴρειν ἐπὶ τῆς κεφαλῆς μου. 17 έν δὲ τῶ κανῶ τῶ ἐπάνω ἀπὸ πάντων τῶν γενημάτων ὧν ὁ βασιλεύς Φαραώ έσθίει, έργον σιτοποιού καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιεν αὐτὰ ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλής μου." βάποκριθείς δε Ίωσηφ είπεν αὐτῷ "Αὐτη ή σύγκρισις αὐτοῦ. τὰ τρία κανᾶ τρεῖς ἡμέραι εἰσίν · 19 ἔτι τριών ήμερων άφελει Φαραώ την κεφαλήν σου άπο σου, καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὅρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ." 20 ἐγένετο δὲ ἐν τῆ ἡμέρα τη τρίτη ημέρα γενέσεως ην Φαραώ, καὶ ἐποίει πότον πασι

- ἀρχήν: perhaps τιμήν would be used here in classical Greek. - ἦσθα οἰνοχοῶν: analytic imperfect. § 72.

14. διά σεαυτοῦ: in thyself. — ποιήσεις . . . Ελεος: § 74.

15. κλοπή ἐκλάπην: § 61. — λάκκον: 37²⁾ n.

16. κανᾶ: κανοῦν, a basket of reed (κάννα), is used specially for a breadbasket (Lat. canistrum). — χονδριτῶν: in Athen. 109 c χονδρίτης is enumerated among the species of bread, and it is further explained that it was made of ζειαί. Barley (κριθή), it is added, does not make groats (χόνδρος). By Hdt. II 36 ζειαί is identified with δλυραι, which is supposed to be rye.

The Egyptians, he says, do not live on wheat or barley, like the rest of the world, άλλὰ ἀπὸ όλυρέων ποιεῦνται σιτία, τὰς ζειὰς μετεξέτεροι καλέουσι. In another passage Herodotus gives us the Egyptian name for these loaves, II 77 ἀρτοφαγέουσι δὲ ἐκ τῶν όλυρέων ποιεῦντες ἄρτους, τοὺς ἐκεῖνοι κυλλήστις ὀνομάζουσι. Cp. iii K. 196 ἐνκρυφίας όλυρείτης.

17. γενημάτων: = γ εννημάτων, products.

20. ἡμέρα γενέσεως: an obvious way of expressing 'birthday,' but not employed by classical writers. The idea is generally conveyed by τὰ γενέθλια, the birthday feast. Xen. Cyrop. I 3 § 10 ὅτε εἰστίασας σὸ τοὺς φίλους ἐν

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τοις παισίν αὐτοῦ · καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ ἀρχιοινοχόου καὶ τῆς ἀρχῆς τοῦ ἀρχισιτοποιοῦ ἐν μέσφ τῶν παίδων αὐτοῦ. ²¹καὶ ἀπεκατέστησεν τὸν ἀρχιοινοχόον ἐπὶ τὴν ἀρχὴν αὐτοῦ, καὶ ἔδωκεν τὸ ποτήριον εἰς τὴν χεῖρα Φαραώ · ²²τὸν δὲ ἀρχισιτοποιὸν ἐκρέμασεν, καθὰ συνέκρινεν αὐτοῖς Ἰωσήφ. ²³οὐκ ἐμνήσθη δὲ ὁ ἀρχιοινοχόος τοῦ Ἰωσήφ, ἀλλὰ ἐπελάθετο αὐτοῦ.

1 Έγενετο δε μετά δύο έτη ήμερων Φαραω ίδεν ενύπνιον. φετο έστάναι έπὶ τοῦ ποταμοῦ, ²καὶ ίδοὺ ωσπερ έκ τοῦ ποταμοῦ ἀνέβαινον έπτὰ βόες καλαὶ τῷ εἴδει καὶ ἐκλεκταὶ ταις σαρξίν, και έβοσκοντο έν τω άγει· ³ άλλαι δε έπτα βόες ανέβαινον μετά ταύτας έκ τοῦ ποταμοῦ, αἰσχραὶ τῶ είδει καὶ λεπταὶ ταῖς σαρξίν, καὶ ἐνέμοντο αἱ βόες παρὰ τὸ χείλος του ποταμού έν τῷ ἄχει * καὶ κατέφαγον αἱ έπτὰ βόες αι αισχραί και λεπταί ταις σαρξίν τας έπτα βόας τας καλὰς τῶ εἴδει καὶ τὰς ἐκλεκτάς. ἡγέρθη δὲ Φαραώ. ένυπνιάσθη τὸ δεύτερον καὶ ἰδοὺ έπτὰ στάχυες ἀνέβαινον έν πυθμένι ένί, εκλεκτοί καὶ καλοί . εάλλοι δε έπτα στάχυες λεπτοί καὶ ἀνεμόφθοροι ἀνεφύοντο μετ' αὐτούς · τκαὶ κατέπιον οἱ ἐπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἐπτὰ στάχυας τοὺς ἐκλεκτοὺς καὶ τοὺς πλήρεις. ἡγέρθη δὲ Φαραώ, καὶ ἦν ἐνύπνιον. ⁸ἐγένετο δὲ πρωὶ καὶ ἐταράχθη ή ψυχή αὐτοῦ καὶ ἀποστείλας ἐκάλεσεν πάντας τοὺς ἐξη-

τοῖς γενεθλίοις. — παισίν: servants. So frequently. The usage is common also in classical Greek, e.g. Ar. Ran. 40. Similarly in France a 'garçon' may be a grey beard. In 4325 Joseph's father is called his παῖς. — ἐμνήσθη τῆς ἀρχῆς: divergent from the Hebrew.

- 21. έδωκεν: εc. ὁ άρχιοινοχόος.
- ἔτη ἡμερῶν: the addition of ἡμερῶν is a Hebraism. Cp. i Mac. 1²⁹.
 Έγένετο . . . ἴδεν : § 42.
- 2. τῷ ἄχει: Hebrew αḥu. This is perhaps the Egyptian name for the reed-grass of the Nile. The word is indeclinable. Sir. 4016 ἄχει ἐπὶ παιτὸς ὕδατος καὶ χείλους ποταμοῦ. In Is. 197 the spelling is τὸ ἄχι.
 - 4. βόας: § 5.
- 6. ἀνεμόφθοροι: blasted by the wind. Cp. Prov. 10⁵: Hos. 8⁷: Is. 19⁷: Philo II 431, De Exsecr. § 4.
 - 8. eyévero . . . καί: § 41. —



γητας Αιγύπτου και πάντας τους σοφούς αὐτης, και διηγήσατο αὐτοῖς Φαραω τὸ ἐνύπνιον · καὶ οὐκ ἦν ὁ ἀπαγγελλων αὐτὸ τῶ Φαραώ. ⁹καὶ ἐλάλησεν ὁ ἀρχιοινοχόος πρὸς Φαραω λέγων "Την αμαρτίαν μου αναμιμνήσκω σήμερον. 10 Φαραω ωργίσθη τοις παισίν αὐτοῦ, καὶ ἔθετο ἡμᾶς ἐν φυλακή ἐν τῷ οἴκῳ τοῦ ἀρχιδεσμοφύλακος, ἐμέ τε καὶ τὸν άρχισιτοποιόν · 11 καὶ ἴδομεν ἐνύπνιον ἐν νυκτὶ μιᾶ, ἐγὼ καὶ αὐτός εκαστος κατὰ τὸ αὐτοῦ ἐνύπνιον ἴδομεν. 12 ἦν δὲ ἐκεῖ μεθ' ἡμῶν νεανίσκος παῖς Ἐβραῖος τοῦ ἀρχιμαγείρου, καὶ διηγησάμεθα αὐτῷ, καὶ συνέκρινεν ἡμῖν. δέ καθώς συνέκρινεν ήμιν, ούτως και συνέβη, έμέ τε άποκατασταθήναι έπὶ τὴν ἀρχήν μου, ἐκείνον δὲ κρεμασθήναι." 14 Αποστείλας δὲ Φαραὼ ἐκάλεσεν τὸν Ἰωσήφ, καὶ έξήγαγεν αὐτὸν ἐκ τοῦ ὀχυρώματος. καὶ ἐξύρησαν αὐτὸν καὶ ήλλαξαν τὴν στολὴν αὐτοῦ καὶ ήλθεν πρὸς Φαραώ. 15 εἶπεν δὲ Φαραὼ τῶ Ἰωσήφ " Ἐνύπνιον έωρακα, καὶ ὁ συγκρίνων αὐτὸ οὐκ ἔστιν · ἐγὼ δὲ ἀκήκοα περὶ σοῦ λεγόντων, ἀκούσαντά σε ἐνύπνια συγκριναι αὐτά." ¹6 ἀποκριθεὶς δὲ Ἰωσὴφ τῷ Φαραὼ εἶπεν " Ανευ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον Φαραώ." 17 ἐλάλησεν δὲ Φαραὼ τῶ Ἰωσὴφ λέγων " Έν τῷ ὖπνφ μου ῷμην ἐστάναι ἐπὶ τὸ χείλος τοῦ ποταμοῦ 18 καὶ ὧσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαί τῷ εἴδει καὶ ἐκλεκταὶ ταῖς σαρξίν, καὶ ἐνέμοντο ἐν

is not in me' has here been taken as a preposition governing 'God,' and a negative has somehow got in after it.

17. ἐπὶ τὸ χείλος: in v. 2 we had ἐστάναι ἐπὶ τοῦ ποταμοῦ, which is better Greek. In a classical writer we might explain the accusative here as a pregnant construction, meaning 'to go to the bank of the river and stand there.' But see § 95.

δ άπαγγελλων: cp. 40° δ συγκρίνων. In classical Greek a future participle would be used in such cases.

^{13.} έγενήθη . . . συνέβη : § 42.

^{14.} ἐξήγαγεν: Hebrew, 'they brought him hastily.'— ἐξόρησαν: Hebrew, 'he shaved himself.'

^{16.} ἄνευ τοῦ θεοῦ κτλ.: without God there shall not be given the answer of safety to Pharaoh. The word which in the R.V. is translated 'It

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τῷ ἄχει 19 καὶ ἰδοὺ έπτὰ βόες ἔτεραι ἀνέβαινον ὁπίσω αὐτῶν ἐκ τοῦ ποταμοῦ, πονηραὶ καὶ αἰσχραὶ τῶ εἴδει καὶ λεπταὶ ταις σαρξίν, καὶ ἐνέμοντο ἐν τῷ ἄχει · οἴας οὐκ είδον τοιαύτας έν όλη Αιγύπτω αισχροτέρας · 20 και κατέφαγον αί έπτα βόες αί αίσχραι και λεπται τας έπτα βόας τὰς πρώτας τὰς καλὰς καὶ ἐκλεκτάς, 21 καὶ εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν καὶ οὐ διάδηλοι ἐγένοντο ὅτι εἰσηλθον εἰς τὰς κοιλίας αὐτῶν, καὶ αἱ ὄψεις αὐτῶν αἰσχραὶ καθὰ καὶ τὴν άρχήν. έξεγερθείς δε εκοιμήθην. 22 καὶ ίδον πάλιν έν τω ὖπνω μου, καὶ ὧσπερ έπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ένὶ πλήρεις καὶ καλοί · 28 άλλοι δὲ έπτὰ στάχυες λεπτοὶ καὶ ανεμόφθοροι ανεφύοντο έχόμενοι αὐτῶν· 24 καὶ κατέπιον οί έπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς έπτὰ στάχυας τούς καλούς καὶ τούς πλήρεις. εἶπα οὖν τοῖς ἐξηγηταῖς, καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι." 25 καὶ εἶπεν Ἰωσὴφ τῶ Φαραώ "Τὸ ἐνύπνιον Φαραὼ ἔν ἐστιν · ὅσα ὁ θεὸς ποιεῖ, ἔδειξεν τῷ ²⁶ αἱ ἐπτὰ βόες αἱ καλαὶ ἐπτὰ ἔτη ἐστίν, καὶ οἱ έπτὰ στάχυες οἱ καλοὶ έπτὰ έτη ἐστίν · τὸ ἐνύπνιον Φαραὼ 27 καὶ αἱ ἐπτὰ βόες αἱ λεπταὶ αἱ ἀναβαίνουσαι οπίσω αὐτῶν έπτὰ ἔτη ἐστίν, καὶ οἱ έπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι ἔσονται έπτὰ ἔτη λιμοῦ. 28 τὸ δὲ ρημα δ εἴρηκα Φαραώ· ὄσα ὁ θεὸς ποιεῖ ἔδειξεν τῷ Φαραώ. έπτὰ ἔτη ἔρχεται εὐθηνία πολλή ἐν πάση γῆ Αἰγύπτω:

19. o'as . . . τοιαύτας: literally such as I never saw the like in all Egypt more ill-favoured. A mixture of two constructions. The first is an instance of that insertion of a demonstrative after the relative which is a mark of Biblical Greek (§ 69); the second is οίων αισχροτέρας. — αίσχροτέρας: § 12.

21. διάδηλοι έγένοντο: sc. al έπτὰ βόες al alσχραί και λεπταί. — καθά: adverb meaning 'as,' originally καθ d.

Common in the LXX and in Hellenistic Greek generally. — την άρχην: adverbial accusative, at the beginning.

23. ἐχόμενοι αὐτῶν: close after them.

28. τὸ δὲ ἡῆμα κτλ.: but as for the thing which I said unto Pharaoh, with reference to v. 25. This is a good instance to show how μῆμα passes from 'word' to 'thing.' See 39° n.

29. εὐθηνία: the verb εὐθηνεῖν is

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30 η ξει δε έπτα έτη λιμού μετα ταύτα, και επιλησθήσονται της πλησμονης εν όλη τη γη Αιγύπτω, και αναλώσει ό λιμός την γην · 81 καὶ οὐκ ἐπιγνωσθήσεται ή εὐθηνία ἐπὶ τῆς γης ἀπὸ τοῦ λιμοῦ τοῦ ἐσομένου μετὰ ταῦτα, ἰσχυρὸς γὰρ 82 περί δε τοῦ δευτερώσαι τὸ ἐνύπνιον ἔσται σφόδρα. Φαραω δίς, ότι άληθες έσται το ρήμα το παρά του θεου, καὶ ταχυνεί ὁ θεὸς τοῦ ποιῆσαι αὐτό. 88 νῦν οὖν σκέψαι ἄνθρωπον φρόνιμον καὶ συνετόν, καὶ κατάστησον αὐτὸν ἐπὶ τῆς γῆς Αἰγύπτου · 84 καὶ ποιησάτω Φαραω καὶ καταστησάτω τοπάρχας έπὶ της γης, καὶ ἀποπεμπτωσάτωσαν πάντα τὰ γενήματα της γης Αιγύπτου των έπτα έτων της εύθηνίας, 85 καὶ συναγαγέτωσαν πάντα τὰ βρώματα τῶν ἐπτὰ ἐτῶν τῶν ἐρχομένων των καλών τούτων · καὶ συναχθήτω ὁ σίτος ὑπὸ χείρα Φαραώ, βρώματα ἐν ταῖς πόλεσιν συναχθήτω. 36 καὶ ἔσται τὰ βρώματα πεφυλαγμένα τῆ γῆ εἰς τὰ έπτὰ ἔτη τοῦ λιμοῦ α έσονται έν γη Αιγύπτω, καὶ οὐκ ἐκτριβήσεται ἡ γη ἐν τω

used in Arist. E.N. I 9 § 11 for the external side of happiness, and εὐθηνία itself occurs in Rhet. I 5 § 3 in the same connexion. Cp. Philo I 438, De Migr. Abr. § 3 τὴν σωματικὴν εὐθηνίαν και τὰς τῶν ἐκτὸς ἀφθόνους περιουσίας. Josephus (Ant. II 5 § 7) has in this context εὐετηρία. Cp. Arist. E.N. I 8 § 6, VIII 1 § 1.

31. άπὸ τοῦ λιμοῦ: by reason of the famine. An unclassical use of the preposition § 92.

32. δευτερώσαι . . . δίς: the same kind of pleonasm is used in English, — 'the repeating twice.' For δευτεροῦν cp. i K. 26⁸: iii K. 18⁸⁴. It occurs 13 times in the LXX.—δτι: (the reason is) that.—τοῦ ποιῆσαι αὐτό: in Biblical Greek the latter of two verbs is often put into the genitive infinitive. § 60.

34. και ποιησάτω: a literal following of the Hebrew. — τοπάρχας: prefects. For the form cp. κωμάρχης Esther 28: Xen. Anab. IV 5 §§ 10, 24: γενεσιάρχης Wisd. 133. The word τοπάρχης occurs 17 times in the LXX and was probably a technical term of administration in Egypt under the Ptolemies. Cp. iv K. 1824. Strabo (XVII § 3, p. 787) mentions that most of the νομοί in Egypt were divided into τοπαρχίαι. — ἀποπεμπτωσάτωσαν: take the fifth part of. Cp. 4724: Philo I 469, De Migr. Abr. § 37 τον γάρ σῖτον ἀποπεμπτοῦν κελεύει.

36. ἔσται . . . πεφυλαγμένα: analytic form of future perfect = πεφυλάξεται. § 72.—ἄ ἔσονται: the stress laid on the plurality of the years might justify the use of the plural verb here even in classical Greek. In Hellenistic

Genesis XLI 45 λιμφ̂." 87*Ηρεσεν δε τὰ ρήματα εναντίον Φαραώ καὶ έναντίον πάντων των παίδων αὐτοῦ · 88 καὶ εἶπεν Φαραω πᾶσιν τοις παισίν αὐτοῦ "Μὴ εὑρήσομεν ἄνθρωπον τοιοῦτον, δς έχει πνεύμα θεού έν αὐτῷ;" 89 εἶπεν δὲ Φαραὼ τῷ Ἰωσήφ "Έπειδη έδειξεν ο θεός σοι πάντα ταθτα, οψκ έστιν άνθρωπος φρονιμώτερός σου καὶ συνετώτερος. 40 σὺ ἔση ἐπὶ τῶ οἴκω μου, καὶ ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου. πλην τον θρόνον ύπερέξω σου έγώ." 41 εἶπεν δὲ Φαραὼ τῷ 'Ιωσήφ " 'Ιδού καθίστημί σε σήμερον έπὶ πάσης γῆς Αἰγύπ-42 καὶ περιελόμενος Φαραω τον δακτύλιον ἀπὸ τῆς χειρός αὐτοῦ περιέθηκεν αὐτὸν ἐπὶ τὴν χεῖρα Ἰωσήφ, καὶ ένέδυσεν αὐτὸν στολην βυσσίνην, καὶ περιέθηκεν κλοιὸν χρυσοῦν περὶ τὸν τράχηλον αὐτοῦ • 48 καὶ ἀνεβίβασεν αὐτὸν έπὶ τὸ ἄρμα τὸ δεύτερον τῶν αὐτοῦ, καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κήρυξ καὶ κατέστησεν αὐτὸν ἐφ' ὅλης τῆς γῆς Αἰγύπ-44 είπεν δὲ Φαραὼ τῷ Ἰωσήφ " Ἐγὼ Φαραώ · ἄνευ σοῦ οὐκ έξαρει οὐθεις τὴν χειρα αὐτοῦ ἐπὶ πάση γῆ Αἰγύπτου." 45 καὶ ἐκάλεσεν Φαραὼ τὸ ὄνομα Ἰωσὴφ Ψονθομφανήχ · καὶ

Greek, however, the observation of the rule of syntax about the neuter plural is capricious. We have the plural again in 53 and 54 and in 42^{20} . Cp. Ps. 17^{23} , 37.

- **40.** πλήν: only. Cp. Jdg. 14¹⁶. τὸν θρόνον: probably accusative of respect and ὑπερέξω intransitive.
- **42.** βυσσίνην: of fine linen. Hdt. II 86 speaks of the Egyptian mummies as being wrapt in σίνδων βυσσίνη. κλοιόν: from κλείω. Properly a dogcollar.
- 43. ἐκήρυξεν κτλ.: in the Hebrew the verb is in the plural and the sentence runs thus—and they cried before him 'abrekh,' the last word being supposed to be Egyptian. If so, the Alexandrian

translator ought to have known what it meant. The Vulgate has here—clamante præcone ut omnes coram eo genu flecterent.— κήρυξ: this accentuation is correct in principle, since the v is naturally long, but the word is generally written κήρυξ, like φοῦνιξ.

44. Έγὼ Φαραώ: So sure as I am Pharaoh.

45. Ψονθομφανήχ: Jos. Ant. II 6 § 1 προσηγόρευσεν αὐτὸν Ψοθομφάνηχον ... σημαίνει γὰρ τὸ δνομα κρυπτῶν εὐρετήν (finder of hidden things). The Vulgate here has—Vertitque nomen eius, et vocavit eum lingua Ægyptiaca, Salvatorem mundi. Crum in Hastings' Dict. of the Bible

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έδωκεν αὐτῷ τὴν ᾿Ασεννὲθ θυγατέρα Πετρεφή ἱερέως Ἡλίου πόλεως αὐτῶ εἰς γυναῖκα. 46 Ἰωσηφ δὲ ην ἐτῶν τριάκοντα ότε έστη έναντίον Φαραω βασιλέως Αιγύπτου. έξηλθεν δὲ Ἰωσὴφ ἐκ προσώπου Φαραώ, καὶ διῆλθεν πάσαν γῆν 47 καὶ ἐποίησεν ἡ γῆ ἐν τοῖς ἐπτὰ ἔτεσιν τῆς εὐθηνίας δράγματα · 48 καὶ συνήγαγεν πάντα τὰ βρώματα τῶν έπτὰ έτων έν οξε ήν ή εύθηνία έν γη Αιγύπτου, καὶ έθηκεν τὰ βρώματα έν ταις πόλεσιν. βρώματα των πεδίων της πόλεως των κύκλω αὐτης * Ων ἔθηκεν ἐν αὐτη. 49 καὶ συνήγαγεν 'Ιωσηφ σίτον ώσεὶ τὴν ἄμμον τῆς θαλάσσης πολύν σφόδρα, ἔως οὐκ ήδύνατο ἀριθμησαι οὐ γὰρ ἦν ἀριθμός. Ἰωσὴφ ἐγένοντο υίοὶ δύο πρὸ τοῦ ἐλθεῖν τὰ έπτὰ ἔτη τοῦ λιμοῦ, οὖς ἔτεκεν αὐτῷ ᾿Ασεννὲθ θυγάτηρ Πετρεφη ἱερέως Ήλίου πόλεως. 51 έκάλεσεν δὲ Ἰωσὴφ τὸ ὄνομα τοῦ πρωτοτόκου Μαννασσή λέγων "Οτι ἐπιλαθέσθαι με ἐποίησεν ὁ θ εὸς πάντων τῶν πόνων μου καὶ πάντων τῶν τοῦ πατρός μου · "

explains the word from the Egyptian, as meaning 'God speaks (and) he lives.' - 'Acevvé0: Jos. Ant. II 6 § 1 'Aσανέθη: Hebrew Asenath: Vulgate Aseneth. The name is said to mean 'dedicated to Neith.' — Петреф ; Hebrew Poti-phera'. The Greek name is identical, and the Hebrew very nearly so, with that of the captain of the guard. It is explained to mean 'gift of the Sun-god' = Greek Heliodorus. - 'Ηλίου πόλεως: Heliopolis, the Hebrew On and Egyptian An, lies about 10 miles to the north-east of Cairo. It was the site of a great temple of the Sun. An obelisk dedicated to this god is still standing on the site of the temple of Ra (i.e. the Sun) at Heliopolis. Cp. Ex. 1^{11} Ω_{ν} , ή έστιν 'Ηλίου πόλις. For the form of the proper name cp. Gen. 4628 Ἡρώων πόλιν.

47. δράγματα: handfuls, indicating plenty. 37⁷ n.

48. ἐν οἰς ἦν ἡ εἰθηνία: perhaps this points to a better reading than that of our present Hebrew text.— βράματα: the omission of the article is only due to its absence from the Hebrew. The Greek, as it stands, must be construed thus—the food of the city-plains that are round about On itself did he put therein. But there is no mention here of On in the Hebrew.

51. Mavvaσσή: making to forget.
Jos. Ant. II 6 § 8 σημαίνει δ' ἐπιλῆθον.
—πάντων τῶν τοῦ πατρός μου: all my father's house, or possibly neuter, as in Lk. 249, all my father's affairs.



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⁵² τὸ δὲ ὅνομα τοῦ δευτέρου ἐκάλεσεν Ἐφράιμ, "Οτι τηνωσέν με ὁ θεὸς ἐν γῆ ταπεινώσεώς μου." ⁵⁸ Παρῆλθον δὲ τὰ ἑπτὰ ἔτη τῆς εὐθηνίας ἃ ἐγένετο ἐν γῆ Αἰγύπτω, ⁵⁴ καὶ ἤρξαντο τὰ ἑπτὰ ἔτη τοῦ λιμοῦ ἔρχεσθαι, καθὰ εἶπεν Ἰωσήφ. καὶ ἐγένετο λιμὸς ἐν πάση τῆ γῆ · ἐν δὲ πάση γῆ Αἰγύπτου οὐκ ἢσαν ἄρτοι. ⁵⁵ καὶ ἐπείνασεν πᾶσα ἡ γῆ Αἰγύπτου, ἐκέκραξεν δὲ πᾶς ὁ λαὸς πρὸς Φαραὰ περὶ ἄρτων · εἶπεν δὲ Φαραὰ πᾶσι τοῖς Αἰγυπτίοις "Πορεύεσθε πρὸς Ἰωσήφ, καὶ ὁ ἐὰν εἴπη ὑμῖν ποιήσατε." ⁵⁶ καὶ ὁ λιμὸς ἦν ἐπὶ προσώπου πάσης τῆς γῆς · ἀνέωξεν δὲ Ἰωσὴφ πάντας τοὺς σιτοβολῶνας, καὶ ἐπώλει πᾶσι τοῖς Αἰγυπτίοις. ⁵⁷ καὶ πᾶσαι αἱ χῶραι ἦλθον εἰς Αἴγυπτον ἀγοράζειν πρὸς Ἰωσήφ · ἐπεκράτησεν γὰρ ὁ λιμὸς ἐν πάση τῆ γῆ.

1' Ιδων δὲ 'Ιακωβ ὅτι ἐστὶν πρᾶσις ἐν Αἰγύπτω εἶπεν τοῖς νίοῖς αὐτοῦ " Ἰνα τί ῥαθυμεῖτε; ²ἰδοὺ ἀκήκοα ὅτι ἐστὶν σῖτος ἐν Αἰγύπτω · κατάβητε ἐκεῖ καὶ πρίασθε ἡμῖν μικρὰ βρωματα, ἴνα ζωμεν καὶ μὴ ἀποθάνωμεν." ³κατέβησαν δὲ οἱ ἀδελφοὶ 'Ιωσὴφ οἱ δέκα πρίασθαι σῖτον ἐξ Αἰγύπτου · ⁴τὸν δὲ Βενιαμεὶν τὸν ἀδελφὸν 'Ιωσὴφ οὐκ ἀπέστειλεν μετὰ τῶν ἀδελφῶν αὐτοῦ · εἶπεν γάρ " Μή ποτε συμβῆ αὐτῷ μαλακία." ὅἢλθον δὲ οἱ νἱοὶ 'Ισραὴλ ἀγοράζειν μετὰ τῶν ἐρχο-

52. Ἐφράιμ: explained differently in the Hebrew, 'for God hath made me fruitful.' Jos. Ant. II 6 § 1 has another interpretation — ὁ δὲ νεώτερος Ἐφραίμης · ἀποδιδοὺς δὲ τοῦτο σημαίνει, διὰ τὸ ἀποδοθῆναι αὐτὸν τῆ ἐλευθερία τῶν προγόνων.

55. ἐπείνασεν: § 25. — ἐκέκραξεν: reduplicated 1st aorist, § 20.

56. ἐπὶ προσώπου: a Hebraism. — σιτοβολώνας: granaries. From σίτος and βάλλω. Only here in LXX.

1. πρᾶσις: a market, Latin annona. In the Hebrew the word is

the same as that which in the next verse is translated στος.— ἴνα τί: sometimes written as one word lνατί. This way of expressing 'why' is common in Biblical Greek (e.g. Gen. 444.7, 47¹⁵: Ex. 54.15.22: Mt. 27⁴⁶: Acts 7²⁶), from which it is imitated by St. Augustine in the Latin formula ut quid (e.g. C.D. IV 18). It is not unknown to classical writers. Plat. Apol. 26 C ἴνα τί ταῦτα λέγεις; Symp. 205 A.

4. μαλακία: cp. v. 38 μαλακισθηναι, 44²⁹ for the meaning of 'harm.'



Genesis XLII 6 μένων ήν γαρ ὁ λιμὸς ἐν γη Χανάαν. 6 Ἰωσηφ δὲ 3 ν άρχων της γης, ούτος έπώλει παντί τῷ λαῷ της γης ελθόντες δὲ οἱ ἀδελφοὶ Ἰωσὴφ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον έπὶ τὴν γῆν. τίδων δὲ Ἰωσὴφ τοὺς ἀδελφοὺς αὐτοῦ ἐπέγνω, καὶ ήλλοτριοῦτο ἀπ' αὐτῶν καὶ ἐλάλησεν αὐτοῖς σκληρά, καὶ είπεν αὐτοῖς "Πόθεν ήκατε;" οἱ δὲ εἶπαν "Ἐκ γῆς Χανάαν, αγοράσαι βρώματα." ⁸ ἐπέγνω δὲ Ἰωσὴφ τοὺς αδελφοὺς αὐτοῦ, αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν • ٩καὶ ἐμνήσθη Ἰωσὴφ των ένυπνίων ων ίδεν αὐτός. καὶ εἶπεν αὐτοῖς "Κατάσκοποί έστε, κατανοήσαι τὰ ἴχνη τῆς χώρας ἦκατε." 10 οἱ δὲ εἶπαν "Οὐχί, κύριε · οἱ παιδές σου ἤλθομεν πριάσασθαι βρώματα · 11 πάντες έσμεν υίοι ένος άνθρώπου, είρηνικοί έσμεν · οὐκ είσιν οί παιδές σου κατάσκοποι." 12 εἶπεν δὲ αὐτοῖς "Οὐχί, ἀλλὰ τὰ ἴχνη της γης ήλθατε ίδειν." 18 οἱ δὲ εἶπαν " Δώδεκά έσμεν οἱ παιδές σου ἀδελφοὶ ἐν γῆ Χανάαν καὶ ἰδοὺ ὁ νεώτερος μετά τοῦ πατρὸς ἡμῶν σήμερον, ὁ δὲ ἔτερος οὐχ ὑπάρχει." 14 εἶπεν δὲ αὐτοῖς Ἰωσήφ "Τοῦτό ἐστιν ὁ εἴρηκα ύμιν, λέγων ότι κατάσκοποί έστε \cdot 15 έν τούτω φανείσ θ ε \cdot νη την ύγίαν Φαραώ, οὐ μη έξέλθητε έντεῦθεν έὰν μη ὁ άδελφὸς ύμων ὁ νεώτερος έλθη ώδε. 16 ἀποστείλατε έξ ύμων ενα, καὶ λάβετε τὸν ἀδελφὸν ὑμῶν ὑμεῖς δὲ ἀπάχθητε ἔως τοῦ φανερά γενέσθαι τὰ ρήματα ύμων, εἰ ἀληθεύετε ἡ οὖ · εἰ δὲ μή, νη την ύγίαν Φαραώ, εί μην κατάσκοποί έστε."

late Greek as $\dot{v}\gamma\iota\epsilon la$, here as $\dot{v}\gamma la$. § 10.

16. ἀπάχθητε: be ye sent to prison. 1st aorist imperfect passive. 39^{22} n. — $\ddot{\eta}$ ov: in the second alternative of a dependent disjunctive question either ov or $\mu\dot{\eta}$ may be used. Cp. Plat. Rep. 451 D καὶ σκοπῶμεν, εἰ ἡμῖν πρέπει $\dot{\eta}$ ov with 339 A εἰ δὲ ἀληθὲς $\dot{\eta}$ μή, πειράσομαι μαθεῖν.— εἰ μήν: verily = $\dot{\eta}$ μήν. § 103.

ήκατε: perfect of ήκω, used only in the plural. § 26. — άγοράσαι βρώματα: § 77.

^{9. 7}d txvn: R.V. 'the nakedness.'

^{11.} εἰρηνικοί: R.V. 'true men.'

^{12.} ήλθατε: § 18.

^{15.} νη την ύγιαν: so in v. 16. νη occurs nowhere else in the LXX. ύγιεια commonly appears in

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έθετο αὐτοὺς ἐν φυλακη ἡμέρας τρεῖς · 18 εἶπεν δὲ αὐτοῖς τη ημέρα τη τρίτη "Τοῦτο ποιήσατε, καὶ ζήσεσθε του θεον. ναρ ένω φοβούμαι. ¹⁹εί είρηνικοί έστε, αδελφός ύμων είς κατασχεθήτω έν τη φυλακή · αὐτοὶ δὲ βαδίσατε καὶ ἀπαγάγετε τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν, 20 καὶ τὸν ἀδελφὸν ύμων τὸν νεώτερον καταγάγετε πρὸς μέ, καὶ πιστευθήσονται τὰ ρήματα ύμων εἰ δὲ μή, ἀποθανεῖσθε." ἐποίησαν δὲ 21 καὶ εἶπεν ἔκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ " Ναί, έν άμαρτία γάρ έσμεν περί τοῦ ἀδελφοῦ ήμων, ὅτι ὑπερίδομεν την θλίψιν της ψυχης αὐτοῦ ὅτε κατεδέετο ήμων καὶ οὐκ είσηκούσαμεν αὐτοῦ · ἔνεκεν τούτου ἐπηλθεν ἐφ' ἡμᾶς ἡ θλίψις αύτη." 22 ἀποκριθεὶς δὲ 'Ρουβὴν εἶπεν αὐτοῖς "Οὐκ έλάλησα ύμιν λέγων 'Μη άδικήσητε το παιδάριον'; καὶ οὐκ εἰσηκούσατέ μου · καὶ ἰδοὺ τὸ αἷμα αὐτοῦ ἐκζητεῖται." ²³ αὐτοὶ δὲ οὐκ ἤδεισαν ὅτι ἀκούει Ἰωσήφ, ὁ γὰρ έρμηνευτὴς άνὰ μέσον αὐτῶν ἦν · 24 ἀποστραφεὶς δὲ ἀπ' αὐτῶν ἔκλαυσεν 'Ιωσήφ. καὶ πάλιν προσήλθεν πρὸς αὐτοὺς καὶ εἶπεν αὐτοῖς καὶ ἔλαβεν τὸν Συμεων ἀπ' αὐτων, καὶ ἔδησεν αὐτὸν ἐναντίον αὐτῶν. 25 ἐνετείλατο δὲ Ἰωσὴφ ἐμπλησαι τὰ ἄγγια αὐτῶν σίτου, καὶ ἀποδοῦναι τὸ ἀργύριον ἐκάστου είς τὸν σάκκον αὐτοῦ, καὶ δοῦναι αὐτοῖς ἐπισιτισμὸν είς τὴν 26 καὶ ἐπιθέντες τὸν σῖτον όδόν. καὶ έγενήθη αὐτοῖς οὕτως. έπὶ τοὺς ὄνους αὐτῶν ἀπηλθον ἐκεῖθεν. 27 λύσας δὲ εἶς τὸν μάρσιππον αὐτοῦ, δοῦναι χορτάσματα τοῖς ὄνοις αὐτοῦ οδ

19. ἀδελφὸς ὑμῶν εἶς: the genitive is shown by the Hebrew to be possessive, not partitive — one of your brethren, not one of you brothers. — τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν: the corn you have purchased. Σιτοδοσία is properly 'a gratuitous distribution of corn.' Cp. frumentatio, Suet. Aug. 40, 42.

20. πιστευθήσονται τὰ δήματα ὑμῶν: cp. 4186 & ἔσονται. — ἐποίησαν δὲ ovrws: these words are also in the Hebrew, but they seem to be misplaced in this context.

22. 'Ρουβήν: 3722.

23. &vd µérov: common in LXX, e.g. Gen. 4914: Nb. 2656, 3017. Cp. i Cor. 65.

25. ἄγγια: = άγγεῖα. § 37.

27. είς: § 2. — μάρσιππον: Hebrew saq whence, through the Greek

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κατέλυσαν, ίδεν τὸν δεσμὸν τοῦ ἀργυρίου αὐτοῦ, καὶ ἦν επάνω τοῦ στόματος τοῦ μαρσίππου 28 καὶ εἶπεν τοῖς ἀδελφοίς αὐτοῦ "'Απεδόθη μοι τὸ ἀργύριον, καὶ ἰδοὺ τοῦτο ἐν τῶ μαρσίππω μου." καὶ ἐξέστη ἡ καρδία αὐτῶν, καὶ ἐταράχθησαν πρὸς ἀλλήλους λέγοντες "Τί τοῦτο ἐποίησεν ὁ θεὸς ἡμῖν;" 29 ἦλθον δὲ πρὸς Ἰακὼβ τὸν πατέρα αὐτῶν εἰς γῆν Χανάαν, καὶ ἀπήγγειλαν αὐτῶ πάντα τὰ συμβεβηκότα αὐτοῖς λέγοντες 80 " Λελάληκεν ὁ ἄνθρωπος ὁ κύριος της γης πρὸς ήμᾶς σκληρά, καὶ ἔθετο ἡμᾶς ἐν φυλακῆ ὡς κατασκοπεύοντας τὴν 81 είπαμεν δε αὐτῶ 'Εἰρηνικοί ἐσμεν, οὐκ ἐσμεν κατάσκο- $\gamma \hat{\eta} \nu$. ποι 32 δώδεκα άδελφοί έσμεν, υίοι τοῦ πατρὸς ἡμῶν ὁ είς οὐχ ύπάρχει, ὁ δὲ μικρότερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον εἰς 38 εἶπεν δὲ ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς γην Χανάαν. ' Έν τούτω γνωσόμεθα ότι είρηνικοί έστε · άδελφον ένα άφετε ώδε μετ' έμου, τον δε άγορασμον της σιτοδοσίας ύμων λαβόντες ἀπέλθατε· 84 καὶ ἀγάγετε πρὸς μὲ τὸν ἀδελφὸν ύμῶν τὸν νεώτερον, καὶ γνώσομαι ὅτι οὐ κατάσκοποί ἐστε, άλλ' ότι είρηνικοί έστε· καὶ τὸν άδελφὸν ύμῶν ἀποδώσω ύμιν, και τη γη έμπορεύεσθε." 35 έγενετο δε έν τω κατακε-

and Latin, our 'sack.' Here the bag containing the asses' provender. Xen. Anab. iv 3 § 11 it is used of a clothes-bag, and spelt μάρσιπος. The word has a diminutive, which occurs in the forms $\mu a \rho \sigma l \pi \iota o \nu$, $\mu a \rho \sigma l \pi \pi \iota o \nu$ (Sir. 1888), μαρσύπειον, and μαρσύπιον; Latin marsupium, whence 'marsupial' of an animal with a pouch. - τον δεσμον τοῦ άργυρίου αὐτοῦ: the tying up of his money, i.e. his money tied up. See the plural of this expression in v. 35. In classical Greek δεσμοί often means 'imprisonment,' e.g. Plat. Rep. 378 D, Symp. 195 C, whereas δεσμά means 'chains,' e.g. Plat. Euthph. 9 A, Acts

20²⁸, Luc. Prom. 1. The use of δεσμοί in v. 35 is in accordance with the implied principle that, when δεσμόs is an abstract noun, its plural is δεσμοί. In Jdg. 15¹⁴ however we have δεσμοί = δεσμά. — ἐπάνω τοῦ στόματος: a pleonasm for at the mouth of.

32. μικρότερος: = νεώτερος in v. 13. — είς γην Χανάαν: § 90.

33. άπέλθατε: § 18.

34. τη γη έμπορεύεσθε: imperative.

35. κατακενοῦν: this word occurs again in the LXX in ii K. 13°; otherwise it does not appear to be known.

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νοῦν αὐτοὺς τοὺς σάκκους αὐτῶν, καὶ ἢν ἑκάστου ὁ δεσμὸς τοῦ ἀργυρίου ἐν τῷ σάκκῳ αὐτῶν · καὶ ἴδον τοὺς δεσμοὺς τοῦ ἀργυρίου αὐτῶν αὐτοὶ καὶ ὁ πατὴρ αὐτῶν, καὶ ἐφοβήθησαν. ⁸⁶ εἶπεν δὲ αὐτοῖς Ἰακὼβ ὁ πατὴρ αὐτῶν "Ἐμὲ ἤτεκνώσατε 'Ἰωσὴφ οὐκ ἔστιν, Συμεὼν οὐκ ἔστιν, καὶ τὸν Βενιαμεὶν λήμψεσθε · ἐπ' ἐμὲ ἐγένετο πάντα ταῦτα." ⁸⁷ εἶπεν δὲ 'Ρουβὴν τῷ πατρὶ αὐτοῦ λέγων "Τοὺς δύο υἱούς μου ἀπόκτεινον, ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σέ · δὸς αὐτὸν εἰς τὴν χεῖρά μου, κἀγὼ ἀνάξω αὐτὸν πρὸς σέ." ⁸⁸ ὁ δὲ εἶπεν "Οὐ καταβήσεται ὁ υἱός μου μεθ' ὑμῶν, ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν, καὶ αὐτὸς μόνος καταλέλειπται · καὶ συμβήσεται αὐτὸν μαλακισθῆναι ἐν τῆ ὁδῷ ἢ ἄν πορεύεσθε, καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ἄδου."

¹ Ὁ δὲ λιμὸς ἐνίσχυσεν ἐπὶ τῆς γῆς. ² ἐγένετο δὲ ἡνίκα συνετέλεσαν καταφαγεῖν τὸν σῖτον ὃν ἤνεγκαν ἐξ Αἰγύπτου, καὶ εἶπεν αὐτοῖς ὁ πατὴρ αὐτῶν "Πάλιν πορευθέντες πρίασθε ἡμῖν μικρὰ βρώματα." εἶπεν δὲ αὐτῷ Ἰούδας λέγων "Διαμαρτυρία διαμεμαρτύρηται ἡμῖν ὁ ἄνθρωπος λέγων 'Οὐκ ὄψεσθε τὸ πρόσωπόν μου ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος καταβῆ πρὸς μέ.' ἐεἰ μὲν οὖν ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ' ἡμῶν, καταβησόμεθα καὶ ἀγοράσωμέν σοι βρώματα · εἰ δὲ μὴ ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ' ἡμῶν, οὐ πορευσόμεθα · ὁ γὰρ ἄνθρωπος εἶπεν ἡμῖν λέγων 'Οὐκ ὄψεσθέ μου τὸ πρόσωπον ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος

[—] σάκκους: the Hebrew word is the same for which μάρσιππος was used in v. 27.

^{36.} ἡτεκνώστατε: cp. 43¹⁴: i K. 15⁸⁸ καθότι ἡτέκνωσεν γυναίκας ἡ ἡομφαία σου, ούτως άτεκνωθήσεται ἐκ γυναικών ἡ μήτηρ σου. — λήμψεσθε: § 37. — ἐπ' ἐμὲ ἐγένετο: have come upon me.

^{38.} μαλακισθήναι: 4 n.

^{3.} Διαμαρτυρία διαμεμαρτύρηται: cognate dative § 61.

^{4.} καταβησόμεθα και άγοράσωμεν: this combination of the future with the aorist subjunctive recurs in Ex. 88. It is more intelligible when the sentence is interrogative, as in Gen. 4416.

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 $\mu \in \theta$ $\hat{v} \mu \hat{\omega} \nu \hat{\eta}$." εἶπεν δὲ Ἰσραήλ "Τί ἐκακοποιήσατέ μοι, άναγγείλαντες τῷ ἀνθρώπω εἰ ἔστιν ὑμῖν ἀδελφός; " τοί δὲ εἶπαν " Ἐρωτῶν ἐπηρώτησεν ἡμᾶς ὁ ἄνθρωπος καὶ τὴν γενεὰν ήμων, λέγων Εἰ ἔτι ὁ πατὴρ ὑμων ζῆ; εἰ ἔστιν ὑμιν ἀδελφός: καὶ ἀπηγγείλαμεν αὐτῷ κατὰ τὴν ἐπερώτησιν αὐτοῦ. μὴ ήδειμεν εί έρει ήμιν ' 'Αγάγετε τὸν ἀδελφὸν ὑμῶν';'' εἶπεν δὲ Ἰούδας πρὸς Ἰσραὴλ τὸν πατέρα αὐτοῦ "᾿Απόστειλον τὸ παιδάριον μετ' έμοῦ, καὶ ἀναστάντες πορευσόμεθα, ἵνα ζώμεν καὶ μὴ ἀποθάνωμεν καὶ ἡμεῖς καὶ σὰ καὶ ἡ ἀποσκευὴ ἡμῶν. 9 έγω δε εκδέχομαι αὐτόν, εκ χειρός μου ζήτησον αὐτόν εὰν μη άγάγω αὐτὸν πρὸς σὲ καὶ στήσω αὐτὸν ἐναντίον σου, ήμαρτηκώς έσομαι πρός σε πάσας τὰς ήμέρας. γαρ έβραδύναμεν, ήδη αν ύπεστρεψαμεν δίς." αὐτοις Ἰσραὴλ ὁ πατὴρ αὐτῶν "Εἰ οὕτως ἐστίν, τοῦτο ποιήσατε · λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγίοις ὑμῶν, καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα τῆς ῥιτίνης καὶ τοῦ μέλιτος, θυμίαμα καὶ στακτήν καὶ τερέμινθον καὶ κάρυα.

6. Τί ἐκακοποιήσατέ κτλ.: Why did ye do me so ill a turn as to . . .?

7. ἐπηρώτησεν ἡμᾶς: asked about us. The construction is good Greek. Cp. Hdt. vii 100 — παρέπλεε παρά τὰς πρώρας τῶν νεῶν, ἐπειρωτέων τε ἐκάστας ὁμοίως καὶ τὸν πεζὸν καὶ ἀπογραφόμενος. — εἰ ἔτι: § 100.

8. ἀποσκενή: the Hebrew word here used is translated 'little ones' in Gen. 3429, 438, 465: Ex. 1010, 24, 1287: Nb. 1627, 319, 3216, 17, 24, 26: Dt. 2014. 'Αποσκενή is a word of vague meaning, something like our 'gear' or 'belongings,' or the Latin impedimenta. See Ex. 1010 n., and cp. i Chr. 521: ii Mac. 1221.

9. ἐκδέχομαι: the Hebrew word which is here represented by ἐκδέχομαι is formed from the same Semitic root as ἀρραβών, 'pledge,' which was borrowed

by the Greeks from Semitic traders. Perhaps ἐκδέχομαι αὐτόν may be rendered 'I undertake him.'— ἡμαρτηκὼς ἔσομαι: literally I shall be having sinned. Analytic form of future perfect. § 72.

11. ριτίνης: 3725 n. Josephus (Ant. II 6 § 5) has here το τε τῆς βαλάνου μύρον και στάκτην, τερέβινθον τε και μέλι.

- θυμίαμα: instead of continuing the partitive genitive the construction reverts to an accusative after καταγάγετε.

- στακτήν: 3725 n. — τερέμινθον: τέρμινθον, τερέμινθον, τερέμινθον (Is. 180, 618) are different forms of the name of the tree which is known in botany as pistacia terebinthus. τέρμινθος does not occur in Swete's text, in which τερέμινθος is the prevailing form. Pistachio-nuts are here

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τὸ ἀργύριον δισσὸν λάβετε ἐν ταῖς χερσὶν ὑμῶν τὸ ἀργύριον τὸ ἀποστραφεν εν τοῖς μαρσίπποις ὑμῶν ἀποστρεψατε μεθ' ύμων · μή ποτε αγνόημα έστιν. 18 καὶ τὸν άδελφὸν ύμων λάβετε, καὶ ἀναστάντες κατάβητε πρὸς τὸν ἄνθρωπον. 14 ὁ δὲ θεός μου δώη ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου, καὶ ἀποστείλαι τὸν ἀδελφὸν ὑμῶν τὸν ἔνα καὶ τὸν Βενιαμείν: έγω μεν γαρ καθα ήτεκνωμαι, ήτεκνωμαι." 15 Λαβόντες δὲ οἱ ἄνδρες τὰ δῶρα ταῦτα καὶ τὸ ἀργύριον διπλοῦν ἔλαβον έν ταις χερσίν αὐτων, και τὸν Βενιαμείν και ἀναστάντες κατέβησαν είς Αίγυπτον, καὶ έστησαν έναντίον Ίωσήφ. 16 ίδεν δε Ἰωσηφ αὐτοὺς καὶ τὸν Βενιαμεὶν τὸν ἀδελφὸν αὐτοῦ τον ομομήτριον, καὶ ἐνετείλατο τῷ ἐπὶ τῆς οἰκίας αὐτοῦ εἰσαγαγείν τους ανθρώπους είς την οἰκίαν "Καὶ σφάξον θύματα καὶ έτοίμασον · μετ' έμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους την μεσημβρίαν." 17 έποίησεν δε ο άνθρωπος καθά εἶπεν Ἰωσήφ, καὶ εἰσήγαγεν τοὺς ἀνθρώπους εἰς τὴν οἰκίαν Ιωσήφ. 18 ιδόντες δε οι άνθρωποι ότι είσηνέχθησαν είς τον οἶκον Ἰωσὴφ εἶπαν "Διὰ τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ήμων την άρχην ήμεις είσαγόμεθα, του συκο-

meant by τερέμινθος. — κάρυα: a general name for nuts. Here rendered 'almonds' in the R.V., as in Nb. 178.

12. δισσόν: δισσός and τρισσός are good Greek for 'double,' 'treble.' This series of multiplicatives never got any further. For δισσός cp. 4522. It occurs eight times in the LXX. — ἀποστρέψατε: bring back. Unclassical. Cp. v. 21, 448: Ex. 108. Often intransitive go back, as in Ex. 1317. — μή ποτε . . . ἐστιν: μή ποτε = haply. The expression perhaps originated in an ellipse of some word like δρα. Cp. Jdg. 324: iii K. 1827. This is more evident when the verb is in the subjunctive,

as in Ex. 13^{17} μή ποτε μεταμελήση τ $\hat{\phi}$ λα $\hat{\omega}$.

14. $\delta \dot{\varphi} \eta$: § 30. — $\tau \dot{\phi} \nu$ &va: we should say 'your other brother,' and so does the Hebrew. The Greek reading may be due merely to a confusion between two letters in the Hebrew. The reference is to Simeon 42^{24} . — $\dot{\epsilon} \gamma \dot{\omega} \mu \dot{\epsilon} \nu$: the $\mu \dot{\epsilon} \nu$ here serves merely to emphasise the $\dot{\epsilon} \gamma \dot{\omega}$ or else contrasts it with the $\dot{\nu} \mu \hat{\nu} \nu$ which has gone before, inverting the usual order. § 39.

 όμομήτριον: Gen. 46¹⁹. — τὴν μεσημβρίαν: § 55.

18. τοῦ συκοφαντήσαι . . . τοῦ λαβείν : § 59.

Genesis XLIII 19 φαντήσαι ήμας καὶ ἐπιθέσθαι ἡμῖν, τοῦ λαβεῖν ἡμας εἰς παίδας καὶ τοὺς ὄνους ἡμῶν." 19προσελθόντες δὲ πρὸς τὸν ανθρωπον τον έπι του οίκου Ίωσηφ έλάλησαν αυτώ έν τώ πυλώνι τοῦ οἴκου 20 λέγοντες " Δεόμεθα, κύριε κατέβημεν την άρχην πρίασθαι βρώματα · 21 καὶ εγένετο ηνίκα ήλθομεν είς τὸ καταλῦσαι καὶ ἡνοίξαμεν τοὺς μαρσίππους ἡμῶν, καὶ τόδε τὸ ἀργύριον ἐκάστου ἐν τῶ μαρσίππω αὐτοῦ. τὸ ἀργύριον ήμων έν σταθμω ἀπεστρέψαμεν νθν έν τοις μαρσίπποις ήμων, ²² καὶ ἀργύριον ἔτερον ἡνέγκαμεν μεθ' ἐαυτων ἀγοράσαι βρώματα · οὐκ οἴδαμεν τίς ἐνέβαλεν τὸ ἀργύριον εἰς τους μαρσίππους ήμων." 28 εἶπεν δὲ αὐτοῖς ὁ ἄνθρωπος " Ίλεως ύμιν, μη φοβείσθε· ὁ θεὸς ύμων καὶ ὁ θεὸς των πατέρων ύμων έδωκεν ύμιν θησαυρούς έν τοις μαρσίπποις ύμων . τὸ δὲ ἀργύριον ὑμῶν εὐδοκιμοῦν ἀπέχω." καὶ ἐξήγαγεν πρὸς αὐτοὺς Συμεών, 24 καὶ ἡνεγκεν ὕδωρ νίψαι τοὺς πόδας αὐτῶν, καὶ ήνεγκεν χορτάσματα τοῖς όνοις αὐτῶν. 25 ήτοίμασαν δὲ τὰ δῶρα ἔως τοῦ ἐλθεῖν Ἰωσὴφ μεσημβρία ἡκουσαν γαρ ότι έκει μέλλει αριστάν. 26 είσηλθεν δε 'Ιωσηφ είς την οἰκίαν, καὶ προσήνεγκαν αὐτῷ τὰ δῶρα ἃ εἶχον ἐν ταῖς χερσίν αὐτῶν εἰς τὸν οἶκον, καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον έπὶ τὴν γῆν. 27 ἠρώτησεν δὲ αὐτούς "Πῶς ἔχετε;" καὶ εἶπεν αὐτοῖς "Εἰ ὑγιαίνει ὁ πατὴρ ὑμῶν ὁ πρεσβύτερος ὃν

20. κατέβημεν: for καταβάντες κατέβημεν, the Hebrew idiom being for once neglected where it seems to have no particular force.

21. είς τὸ καταλθσαι: the Hebrew word rendered 'lodging-place' in the R.V. seems to have been understood by the Greek translator of the process of putting up for the night. Josephus (Ant. II 6 § 6) has here κατ' οίκου. — και τόδε: this second και marks the

apodosis. § 40.- &v σταθμ $\hat{\phi}$: in full weight.

23. "Τλεως ὑμῖν: sc. εἰη ὁ Θεόs. Cp. i Chr. 11¹⁹ ἴλεώς μοι ὁ θεός τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο: Mt. 16²². R.V. 'Peace be to you.' The Hebrew word here used is connected with the Arabic salaam. — εὐδοκιμοῦν ἀπέχω: I have to my full satisfaction. Cp. Mt. 6² ἀπέχουσι τὸν μισθὸν αὐτῶν. The Hebrew is simply 'Your money came to me.'

Genesis XLIII 84 εἴπατε; ἔτι ζῆ;" 28οί δὲ εἶπαν "Υγιαίνει ὁ παῖς σου ὁ πατὴρ ήμων, έτι ζη." καὶ εἶπεν "Εὐλογητὸς ὁ ἄνθρωπος ἐκεῖνος τω θεω." καὶ κύψαντες προσεκύνησαν. 29 ἀναβλέψας δὲ τοῖς όφθαλμοῖς Ἰωσηφ ἴδεν Βενιαμείν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον, καὶ εἶπεν αὐτοῖς "Οὖτός ἐστιν ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος, δυ είπατε πρός με άγαγείν; "καὶ είπεν " Ο θεός ελεήσαι σε, τέκνον." δε ἐταράχθη δε Ἰωσήφ συνεστρέφετο γὰρ τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ, καὶ ἐζήτει κλαῦσαι. είσελθων δε είς το ταμιείον εκλαυσεν εκεί. 81 και νιψάμενος τὸ πρόσωπον έξελθων ένεκρατεύσατο, καὶ εἶπεν "Παράθετε 82 καὶ παρέθηκαν αὐτῶ μόνω, καὶ αὐτοῖς καθ' έαυτούς, καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσιν μετ' αὐτοῦ καθ' έαυτούς · οὐ γὰρ έδύναντο οἱ Αἰγύπτιοι συνεσθίειν μετὰ τῶν Έβραίων ἄρτους, βδέλυγμα γάρ ἐστιν τοῖς Αἰγυπτίοις πᾶς 88 ἐκάθισαν δὲ ἐναντίον αὐτοῦ, ὁ πρωποιμην προβάτων. τότοκος κατά τὰ πρεσβεία αὐτοῦ καὶ ὁ νεώτερος κατά τὴν νεότητα αὐτοῦ · ἐξίσταντο δὲ οἱ ἄνθρωποι ἔκαστος πρὸς τὸν άδελφον αὐτοῦ. 84 ήραν δε μερίδα παρ' αὐτοῦ πρὸς αὐτούς . έμεγαλύνθη δὲ ἡ μερὶς Βενιαμεὶν παρὰ τὰς μερίδας πάντων πενταπλασίως πρός τὰς ἐκείνων. ἔπιον δὲ καὶ ἐμεθύσθησαν μετ' αὐτοῦ.

28. § tais sou: thy servant. See 40^{20} n.— kal elmev . . . $\tau \hat{\phi}$ de $\hat{\phi}$: not in the Hebrew.

29. $\epsilon\ell\pi\alpha\tau\epsilon:=ye\ promised.$

30. συνεστρέφετο κτλ.: = 'his heart yearned over his brother.'— ταμιείον: cp. Mt. 66 for this use of ταμιείον as a private chamber. § 10.

31. ἐνεκρατεύσατο: he controlled himself.

32. βδέλυγμα . . . πῶς ποιμὴν προβάτων: cp. 46³⁴. Nothing further is known on this subject. 38. ἐξίσταντο: the word which commonly expresses the feeling of surprise is here used for the expression of that feeling.— ἐκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ: each to his brother = to one another. The Hebrew is 'each to his neighbour.'

34. ἦραν: εc. ol παίδες. — ἐμεγαλύνθη . . . παρά: 378 n. The general statement 'was larger than' is further specified by πενταπλασίως πρὸς τὰς ἐκείνων. For another illustration of the principle of helping one 'as you love

1 Καὶ ἐνετείλατο Ἰωσὴφ τῷ ὅντι ἐπὶ τῆς οἰκίας αὐτοῦ λέγων " Πλήσατε τους μαρσίππους των ανθρώπων βρωμάτων όσα έὰν δύνωνται ἄραι, καὶ ἐμβάλατε ἐκάστου τὸ ἀργύριον ἐπὶ τοῦ στόματος τοῦ μαρσίππου αὐτοῦ · ²καὶ τὸ κόνδυ μου τὸ ἀργυροῦν ἐμβάλατε εἰς τὸν μάρσιππον τοῦ νεωτέρου, καὶ τὴν τιμήν του σίτου αὐτου." ἐγενήθη δὲ κατὰ τὸ ῥήμα Ἰωσὴφ καθώς είπεν. 8τὸ πρωὶ διέφαυσεν καὶ οἱ ἄνθρωποι ἀπεστάλησαν, αὐτοὶ καὶ οἱ ὄνοι αὐτῶν. ⁴έξελθόντων δὲ αὐτῶν την πόλιν οὐκ ἀπέσχον μακράν, καὶ Ἰωσηφ εἶπεν τῶ ἐπὶ τῆς οικίας αὐτοῦ λέγων " Αναστάς ἐπιδίωξον ὀπίσω τῶν ἀνθοώπων καὶ καταλήμψη αὐτούς, καὶ ἐρεῖς αὐτοῖς 'Τί ὅτι ἀνταπεδώκατέ μοι πονηρα αντί καλων; ίνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν; δοὐ τοῦτό ἐστιν ἐν ῷ πίνει ὁ κύριός μου; αὐτὸς δὲ οἰωνισμῷ οἰωνίζεται ἐν αὐτῷ πονηρὰ συντετέλεσθε α πεποιήκατε." εύρων δε αυτούς είπεν αυτοίς κατα τὰ ῥήματα ταῦτα. τοἱ δὲ εἶπον αὐτῷ "Τνα τί λαλεῖ ὁ κύριος

him' see Xen. Cyrop. I 3 § 6, where Astyages helps Cyrus so largely to meat that the boy has to distribute it among the servants. Josephus (Ant. II 6 § 6) softens down πενταπλασίως into διπλασίοισι μοίραις. The importance here assigned to Benjamin has been used as an argument that this legend took shape in the time of Saul, who belonged to that tribe.

 δσα ἐάν: § 105. — ἐμβάλατε: imperative from a rist ἐνέβαλα. § 18.

2. κόνδυ: drinking-cup. Outside this chapter the word occurs in the LXX only in Is. 51^{17, 22}. A plural κόνδυα is used in a letter of Alexander the Great to the satraps of Asia quoted by Athen. 784 a. Hence it has been inferred that the word is Persian.

Josephus (Ant. II 6 § 7) has here $\sigma \kappa \dot{\nu} \phi os$.

3. $\tau \delta$ $\pi \rho \omega l$ διέφαυσεν: $\tau \delta$ $\pi \rho \omega l$ is adverbial (406 n.) and διέφαυσεν intransitive.

4. ἐξελθόντων . . . ἀπέσχον: § 58.

— καὶ Ἰωσήφ: in such paratactical constructions καὶ may be rendered in English by 'when.' This use of καὶ is found in classical authors, e.g. Plat. Euthd. 273 A, 277 B. Cp. Verg. Æn.: nec longum tempus et ingens

exiit ad cælum ramis felicibus arbos.

- ὀπίσω τῶν ἀνθρώπων: unclassical substitute for μετὰ τοὺς ἀνθρώπους. § 97.
 - καταλήμψη . . . ἐρεῖς: jussive futures. § 74.

5. οἰωνισμῷ οἰωνίζεται: cognate dative. Cp. 15. § 61.

Genesis XLIV 18 κατὰ τὰ ρήματα ταῦτα; μὴ γένοιτο τοῖς παισίν σου ποιῆσαι τὸ ρημα τοῦτο. ⁸εἰ τὸ μὲν ἀργύριον ο εῦραμεν ἐν τοῖς μαρσίπποις ήμων απεστρέψαμεν προς σε έκ γης Χανάαν, πως αν κλέψαιμεν έκ τοῦ οἴκου τοῦ κυρίου σου άργύριον ή χρυσίον; θπαρ' ὧ αν εύρεθη τὸ κόνδυ τῶν παίδων σου, ἀποθνησκέτω καὶ ἡμεῖς δὲ ἐσόμεθα παῖδες τῶ κυρίω ἡμῶν." δὲ εἶπεν " Καὶ νῦν ὡς λέγετε, οὕτως ἔσται ὁ ἄνθρωπος παρ' ῶ ἀν εύρεθη τὸ κόνδυ, αὐτὸς ἔσται μου παῖς, ὑμεῖς δὲ ἔσεσθε 11 καὶ ἔσπευσαν καὶ καθείλαν ἔκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἤνοιξεν ἔκαστος τὸν μάρσιπ-12 ήρεύνα δὲ ἀπὸ τοῦ πρεσβυτέρου ἀρξάμενος έως ήλθεν έπὶ τὸν νεώτερον, καὶ εὖρεν τὸ κόνδυ ἐν τῷ μαρσίππω τῶ Βενιαμείν. 18 καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν, καὶ έπέθηκαν έκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὸν ὅνον αὐτοῦ, καὶ ἐπέστρεψαν εἰς τὴν πόλιν. 14 εἰσῆλθεν δὲ Ἰούδας καὶ οί άδελφοι αὐτοῦ πρὸς Ἰωσήφ, ἔτι αὐτοῦ ὄντος ἐκεί καὶ ἔπεσον έναντίον αὐτοῦ ἐπὶ τὴν γῆν. 15 εἶπεν δὲ αὐτοῖς Ἰωσήφ "Τί τὸ πράγμα τοῦτο ἐποιήσατε; οὐκ οἴδατε ὅτι οἰωνισμώ οἰωνιεῖται ἄνθρωπος οἷος έγώ;" 16 εἶπεν δὲ Ἰούδας "Τί ἀντεροθμεν τῷ κυρίω ἢ τί λαλήσωμεν ἢ τί δικαιωθώμεν; ὁ δὲ θεὸς εὖρεν τὴν ἀδικίαν τῶν παίδων σου : ἰδού ἐσμεν οἰκέται τῷ κυρίω ἡμῶν, καὶ ἡμεῖς καὶ παρ' ὧ εύρέθη τὸ κόνδυ." 17 εἶπεν δὲ Ἰωσήφ " Μή μοι γένοιτο ποιῆσαι τὸ ῥῆμα τοῦτο . ό ἄνθρωπος παρ' ῷ εὐρέθη τὸ κόνδυ, αὐτὸς ἔσται μου παις ύμεις δε ανάβητε μετά σωτηρίας πρός τον πατέρα 16 Έγγίσας δὲ αὐτῷ Ἰούδας εἶπεν "Δέομαι, κύριε ύμῶν.''



^{7.} τὸ ἡῆμα τοῦτο: cp. 17. See 39° n.
8. εὕραμεν: § 18. — ἀργύριον ἡ χρυσίον: for the concurrence of the two diminutives cp. Ar. Eq. 472: και ταῦτα μ' οῦτ' ἀργύριον οῦτε χρυσίον διδοὺς ἀναπείσεις.

^{11.} καθείλαν: § 18.

^{13.} ἐπέστρεψαν: returned. The intransitive use of this verb is very common in the LXX. Cp. Mt. 12⁴⁴ ἐπιστρέψω els τὸν οἶκον μου.

^{16.} άντεροθμεν, λαλήσωμεν: 43 1 п.

λαλησάτω ὁ παις σου ρημα έναντίον σου, και μη θυμωθης τῷ παιδί σου, ὅτι σὰ εἶ μετὰ Φαραώ. 19 κύριε, σὰ ήρώτησας τοὺς παίδάς σου λέγων 'Εἰ ἔχετε πατέρα ἡ ἀδελφόν;' 20 καὶ εἶπαμεν τῷ κυρίῳ ' Εστιν ἡμῖν πατὴρ πρεσβύτερος, καὶ παιδίον νεώτερον γήρως αὐτώ, καὶ ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν. αὐτὸς δὲ μόνος ὑπελείφθη τῷ πατρὶ αὐτοῦ, ὁ δὲ πατήρ αὐτὸν ηγάπησεν.' ²¹εἶπας δὲ τοῖς παισίν σου ὅτι 'Καταγάγετε αὐτὸν πρὸς μέ, καὶ ἐπιμελοῦμαι αὐτοῦ.' 22 καὶ εἴπαμεν τῶ κυρίω ' Οὐ δυνήσεται τὸ παιδίον καταλιπεῖν τὸν πατέρα ' ἐὰν δὲ καταλείπη τὸν πατέρα, ἀποθανεῖται.' 28 σὰ δὲ εἶπας τοῖς παισίν σου ' Εαν μη καταβή ὁ άδελφὸς ύμῶν ὁ νεώτερος μεθ' ύμων, οὐ προσθήσεσθε ἔτι ἰδεῖν τὸ πρόσωπόν μου. νετο δὲ ἡνίκα ἀνέβημεν πρὸς τὸν παιδά σου πατέρα δὲ ἡμῶν, άπηγγείλαμεν αὐτῷ τὰ ῥήματα τοῦ κυρίου. $^{25}\epsilon i\pi\epsilon\nu$ $\delta \epsilon n\mu i\nu$ ό πατηρ ημών 'Βαδίσατε πάλιν, αγοράσατε ημίν μικρά βρώματα.' 26 ήμεις δε είπαμεν 'Οὐ δυνησόμεθα καταβήναι . άλλ' εί μεν ὁ άδελφὸς ήμων ὁ νεώτερος καταβαίνει μεθ' ήμων, καταβησόμεθα ου γάρ δυνησόμεθα ίδειν το πρόσωπον του ανθρώπου, τοῦ αδελφοῦ τοῦ νεωτέρου μὴ ὄντος μεθ' ἡμῶν. 27 εἶπεν δὲ ὁ παῖς σου ὁ πατὴρ ἡμῶν πρὸς ἡμᾶς ' Τμεῖς γινώσκετε ότι δύο έτεκεν μοι ή γυνή· 28 καὶ εξήλθεν ὁ είς ἀπ' έμοῦ, καὶ εἴπατε " Θηριόβρωτος γέγονεν," καὶ οὐκ ἴδον αὐτὸν 29 ἐὰν οὖν λάβητε καὶ τοῦτον ἐκ προσώπου μου καὶ συμβή αὐτῷ μαλακία ἐν τὴ ὁδῷ, καὶ κατάξετέ μου τὸ γήρας μετὰ λύπης εἰς ἄδου.' ⁸⁰νῦν οὖν ἐὰν εἰσπορεύομαι πρὸς τὸν παιδά σου πατέρα δὲ ἡμῶν, καὶ τὸ παιδάριον μὴ ἡ μεθ' ήμων, ή δε ψυχή αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς.

^{18.} μετά Φαραώ: μετά here means on a level with.

^{21.} бт.: 3785 п.

^{23.} προσθήσεσθε έτι ίδειν: § 113.

^{29.} μαλακία: 424 n. — και κατά-

[\]xiexe: the κal introduces the apodosis. $x \in 40$.

^{30.} ἐἀν εἰσπορεύομαι: § 104.— ἡ δὲ ψυχὴ κτλ.: this clause is thrown in parenthetically as a reason for the

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81 καὶ ἔσται ἐν τῷ ἰδεῖν αὐτὸν μὴ ὅν τὸ παιδάριον μεθ' ἡμῶν, τελευτήσει, καὶ κατάξουσιν οἱ παῖδές σου τὸ γῆρας τοῦ παιδός σου πατρὸς δὲ ἡμῶν μετ' ὀδύνης εἰς ἄδου.
82 ὁ γὰρ παῖς σου ἐκδέδεκται τὸ παιδίον παρὰ τοῦ πατρὸς λέγων ' Ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σὲ καὶ στήσω αὐτὸν ἐναντίον σου, ἡμαρτηκῶς ἔσομαι πρὸς τὸν πατέρα πάσας τὰς ἡμέρας.'
83 νῦν οὖν παραμενῶ σοι παῖς ἀντὶ τοῦ παιδίου, οἰκέτης τοῦ κυρίου τὸ δὲ παιδίον ἀναβήτω μετὰ τῶν ἀδελφῶν.
84 πῶς γὰρ ἀναβήσομαι πρὸς τὸν πατέρα, τοῦ παιδίου μὴ ὄντος μεθ' ἡμῶν; ἴνα μὴ ἴδω τὰ κακὰ ἃ εὐρήσει τὸν πατέρα μου.''

¹Καὶ οὐκ ἠδύνατο Ἰωσὴφ ἀνέχεσθαι πάντων τῶν παρεστηκότων αὐτῷ, ἀλλ' εἶπεν " Ἐξαποστείλατε πάντας ἀπ' ἐμοῦ " καὶ οὐ παριστήκει οὐδεὶς ἔτι τῷ Ἰωσὴφ ἡνίκα ἀνεγνωρίζετο Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ. ²καὶ ἀφῆκεν φωνὴν μετὰ κλαυθμοῦ ' ἤκουσαν δὲ πάντες οἱ Αἰγύπτιοι, καὶ ἀκουστὸν ἐγένετο εἰς τὸν οἶκον Φαραώ. ³εἶπεν δὲ Ἰωσὴφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ " Ἐγώ εἰμι Ἰωσὴφ ὁ ἀδελφὸς ὑμῶν, δν ἀπέδοσθε εἰς Αἴγυπτον · ἔτι ὁ πατήρ μου ζῆ;" καὶ οὐκ ἐδύναντο οἱ ἀδελφοὶ ἀποκριθῆναι αὐτῷ · ἐταράχθησαν γάρ. ⁴καὶ εἶπεν " Ἐγώ εἰμι Ἰωσὴφ ὁ ἀδελφὸς ὑμῶν, δν ἀπέδοσθε εἰς Αἴγυπτον. ⁵νῦν οὖν μὴ λυπεῖσθε, μηδὲ σκληρὸν ὑμῦν φανήτω ὅτι ἀπέδοσθέ με ὧδε · εἰς γὰρ ζωὴν ἀπέστειλέν με ὁ θεὸς ἔμπροσθεν ὑμῶν. ὅτοῦτο γὰρ δεύτερον ἔτος λιμὸς ἐπὶ τῆς γῆς, καὶ ἔτι λοιπὰ πέντε ἔτη ἐν οῖς οὐκ ἔσται ἀροτρίασις οὐδὲ ἄμητος · ¹ἀπέστειλεν γάρ με ὁ θεὸς ἔμπροσθεν ὑμῶν,

apodosis, which begins at $\kappa a i \notin \sigma \tau a i$ in v. 31.

- 32. ἐκδέδεκται: 439 n.
- **34.** εύρησει: shall find, i.e. come upon.
- 1. ανέχεσθαι: endure. R.V. 'refrain himself before.' παριστήκει: = παρειστήκει. § 37.
- 2. ἀκουστὸν ἐγένετο: a substitute for ἡκούσθη—it was heard. § 72.
- 6. άροτρίασις: ploughing. Only here in LXX. From the simple verb άρόω is formed άροτρον denoting the instrument; from άροτρον again is formed a verb άροτριάω (Jdg. 1418), and from this we have the abstract noun άροτρίασις.

Genesis XLV 8

ύπολείπεσθαι ύμων κατάλειμμα έπὶ τῆς γῆς καὶ ἐκθρέψαι ύμων κατάλειψιν μεγάλην. ⁸νυν οθν οθν όμεις με απεστάλκατε ώδε, άλλ' ή ό θεός · καὶ ἐποίησέν με ώς πατέρα Φαραώ καὶ κύριον παντὸς τοῦ οἶκου αὐτοῦ καὶ ἄρχοντα πάσης γῆς Αἰγύπτου. 9 σπεύσαντες οὖν ἀνάβητε πρὸς τὸν πατέρα μου καὶ εἴπατε αὐτῷ 'Τάδε λέγει ὁ υίος σου Ἰωσήφ " Ἐποίησέν με ό θεὸς κύριον πάσης γης Αἰγύπτου · κατάβηθι οὖν πρὸς μέ, καὶ μὴ μείνης · 10 καὶ κατοικήσεις ἐν γῆ Γέσεμ 'Αραβίας, καὶ έση έγγύς μου σὺ καὶ οἱ νίοί σου καὶ οἱ νίοὶ τῶν νίῶν σου, τὰ πρόβατά σου καὶ αἱ βόες σου καὶ οσα σοὶ ἐκεῖ · 11 καὶ έκθρέψω σε έκει, έτι γὰρ πέντε έτη λιμός τνα μη έκτριβής σὺ καὶ οἱ υἱοί σου καὶ πάντα τὰ ὑπάρχοντά σου." οί όφθαλμοὶ ύμῶν βλέπουσιν καὶ οἱ όφθαλμοὶ Βενιαμεὶν τοῦ άδελφοῦ μου ὅτι τὸ στόμα μου τὸ λαλοῦν πρὸς ὑμᾶς. 18 ἀπαγγείλατε οὖν τῷ πατρί μου πᾶσαν τὴν δόξαν μου τὴν έν Αἰγύπτω καὶ όσα ίδετε, καὶ ταχύναντες καταγάγετε τὸν πατέρα μου ὧδε." 14 καὶ ἐπιπεσὼν ἐπὶ τὸν τράχηλον Βενιαμείν τοῦ ἀδελφοῦ αὐτοῦ ἐπέπεσεν ἐπ' αὐτῷ, καὶ Βενιαμείν έκλαυσεν έπὶ τῷ τραχήλω αὐτοῦ. 15 καὶ καταφιλήσας πάντας τους άδελφους αυτοῦ έκλαυσεν ἐπ' αυτοῖς, καὶ μετὰ ταῦτα έλάλησαν οἱ ἀδελφοὶ αὐτοῦ πρὸς αὐτόν. 16 Kai διε-

καὶ ἐκθρέψαι κτλ.: and to rear
up from you a great leaving (= posterity). Κατάλειψις seems to be used
for variety in the same sense as κατάλειμμα.

8. άλλ' ἢό θεός: § 108. — ὡς πατέρα Φαραώ: the same expression is used in the Egyptian tales of a trusted officer.

10. Γέσεμ 'Αραβίαs: Goshen in Arabia. 'Αραβίαs is an addition of the LXX, which causes a verbal contradiction between this passage and 47²⁷; but 'Arabia' is here supposed to be

the name of a 'nome' in Egypt. Goshen seems to have been the district watered by the Sweet Water Canal, lying to the east of the Delta, and bounded on the east by the Arabian Desert.—δσα σοὶ ἐκεῖ: ἐκεῖ must be taken with ἔση ἐγγός μου at the beginning of the verse. There is another reading ἐστί, which is more probable, as there is nothing corresponding to ἐκεῖ in the Hebrew.

14. ἐπιπεσών . . . ἐπέπεσεν : intensive participle. § 81.

Genesis XLV 28

βοήθη ή φωνή είς τὸν οἶκον Φαραω λέγοντες "Τκασιν οί άδελφοὶ Ἰωσήφ. " έχάρη δὲ Φαραὼ καὶ ἡ θεραπεία αὐτοῦ. 17 είπεν δε Φαραώ πρὸς Ἰωσήφ "Εἰπὸν τοῖς ἀδελφοῖς σου 'Τοῦτο ποιήσατε· γεμίσατε τὰ πόρια ὑμῶν καὶ ἀπέλθατε εἰς γην Χανάαν, 18 καὶ παραλαβόντες τὸν πατέρα ὑμῶν καὶ τὰ ύπάρχοντα ύμῶν ἦκετε πρὸς μέ καὶ δώσω ὑμῖν πάντων τῶν άγαθων Αἰγύπτου, καὶ φάγεσθε τὸν μυελὸν τῆς γῆς. δὲ ἔντειλαι ταῦτα, λαβεῖν αὐτοῖς ' ἁμάξας ἐκ γῆς Αἰγύπτου τοις παιδίοις ύμων και ταις γυναιξίν, και άναλαβόντες τον πατέρα ύμων παραγίνεσθε · 20 καὶ μὴ φείσησθε τοῖς ὀφθαλμοίς ύμῶν τῶν σκευῶν, τὰ γὰρ πάντα ἀγαθὰ Αἰγύπτου ὑμῖν 21 ἐποίησαν δὲ οὖτως οἱ νίοὶ Ἰσραήλ · ἔδωκεν δὲ Ἰωσηφ αὐτοῖς άμάξας κατὰ τὰ εἰρημένα ὑπὸ Φαραὼ τοῦ βασιλέως, καὶ ἔδωκεν αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν. ²² καὶ πᾶσιν ἔδωκεν δισσὰς στολάς, καὶ τῷ Βενιαμείν ἔδωκεν τριακοσίους χρυσοῦς καὶ πέντε ἀλλασσούσας στολάς · 28 καὶ τῶ πατρὶ αὐτοῦ ἀπέστειλεν κατὰ τὰ αὐτά, καὶ δέκα ὄνους αίροντας ἀπὸ πάντων τῶν ἀγαθῶν Αἰγύπτου, καὶ δέκα ἡμιό-

- 16. λέγοντες: we may say that this participle agrees with the vague plural implied in διεβοήθη ἡ φωνή. § 112.
 "Ηκασιν: 427 n. ἡ θεραπεία αὐτοῦ: = his court.
- πόρια: =πορεῖα, means of transport. § 37. Here, no doubt, camels and asses. The Hebrew word means 'cattle.'
 - 18. ἥκετε: imperative of ἤκω.
- 19. σῦ δὲ ἔντειλαι κτλ.: and do thou give this command, that they should take to them waggons from the land of Egypt for your children and women, and take ye your father and come. There is a sudden change of construction from the oblique to the direct oration. To substitute λάβετε ἐαντοῖς for λαβεῖν αὐτοῖς makes the Greek run

smoothly enough, but there is perhaps something amiss with the Hebrew at the beginning of the verse.

- 20. καὶ μὴ φείσησθε κτλ.: and spare not your goods with your eyes, i.e. regard not the loss of them, a common Hebrew phrase.— τὰ... πάντα άγαθά: the whole goods. § 63.
- 22. δισσάς: 43¹² n. τριακοσίους χρυσούς: sc. στατήραs. The Hebrew is 'three hundred (shekels) of silver.' Cp. 37²⁸ n. άλλασσούσας στολάς: changes of raiment. Cp. Jdg. 14¹⁸ τριάκοντα άλλασσομένας στολάς ίματίων.
- 23. αζροντας, αἰρούσας: the common meaning of αζρειν in the LXX is 'to carry.' Cp. 46⁵: i K. 16²¹, 17⁷.

 ἡμιόνους: Hebrew, 'she-asses.'

Θεπειι ΧΙ V 24-28 νους αἰρούσας ἄρτους τῷ πατρὶ αὐτοῦ εἰς ὁδόν. ²⁴ ἐξαπέστει- λεν δὲ τοὺς ἀδελφοὺς αὐτοῦ καὶ ἐπορεύθησαν· καὶ εἶπεν αὐτοῖς "Μὴ ὀργίζεσθε ἐν τῷ ὁδῷ." ²⁵ καὶ ἀνέβησαν ἐξ Αἰ- γύπτου, καὶ ἦλθον εἰς γῆν Χανάαν πρὸς Ἰακὼβ τὸν πατέρα αὐτῶν, ²⁶ καὶ ἀνήγγειλαν αὐτῷ λέγοντες ὅτι "Ο υἰός σου Ἰωσὴφ ζῷ, καὶ οὖτος ἄρχει πάσης τῆς γῆς Αἰγύπτου." καὶ ἐξέστη ἡ διάνοια Ἰακώβ, οὐ γὰρ ἐπίστευσεν αὐτοῖς. ²⁷ ἐλά-λησαν δὲ αὐτῷ πάντα τὰ ῥηθέντα ὑπὸ Ἰωσήφ, ὅσα εἶπεν αὐτοῖς · ἰδὼν δὲ τὰς ἁμάξας ἃς ἀπέστειλεν Ἰωσὴφ ὥστε ἀνα-λαβεῖν αὐτόν, ἀνεζωτύρησεν τὸ πνεῦμα Ἰακὼβ τοῦ πατρὸς αὐτῶν. ²⁸ εἶπεν δὲ Ἰσραήλ "Μέγα μοί ἐστιν εἰ ἔτι ὁ υἰός μου Ἰωσὴφ ζῷ · πορευθεὶς ὄψομαι αὐτὸν πρὸ τοῦ ἀποθανεῖν με."

24. Mἡ ὀργιζεσθε: the Greek translators are at one with the English here: but a reminder not to quarrel is hardly in keeping with the magnanimity hitherto displayed by Joseph. The Hebrew word is wider than the Greek,

and covers any form of mental disturbance. Perhaps Joseph is merely wishing his brothers a safe and comfortable journey.

27. ἀνεζωπύρησεν: here intransitive; revived.

INTRODUCTION TO THE STORY OF THE EXODUS

Ir the story of Joseph may be viewed as a novel, the story of the Exodus belongs rather to the romance of history. Both narratives indeed have their national side. For the story of Joseph accounts for the Israelites coming into Egypt, while that of the Exodus accounts for their going out of it. And both also have their personal side. For the story of the Exodus begins with the birth and upbringing of Moses and in its initial stages pursues merely his individual adventures. On the picturesqueness of the whole tale it is needless to dilate. Like Ulysses in beggar's rags, its majesty shines even through the garb of a literal translation into Alexandrian Greek. Subsequent Jewish imagination has enriched the life of Moses with additional details tending to the glorification of the national hero. Thus Josephus (Ant. II 9 § 2) introduces a story similar to that of the Magi and Herod in the First Gospel - how one of the sacred scribes of the Egyptians had prophesied to Pharaoh that a child was about to be born among the Hebrews who should humble the pride of Egypt, and how Pharaoh in consequence issued the edict that all male children should be put to death. But Moses, as Livy would say, was 'due to the Fates,' and, though set adrift on the Nile in his paper-boat, even as Romulus and Remus in their 'floating hull' on the Tiber floods, he could not perish: for he carried with him the destinies, not so much of a nation as of a religion. Help came to him in the form, not of a she-wolf and of a shepherd, but of the princess of the land and the daughter of the oppressor of his people. By her he was educated to become the saviour of his race.

The name of Pharach's daughter, according to Josephus, was Thermuthis. Her first care was to provide a nurse for the child, and she tried with him one Egyptian woman after another, but he rejected the alien milk. Then Miriam, who was standing by, as

¹ Liv. I 1 § 6 fluitantem alveum, quo expositi erant pueri.



though a disinterested spectator, made the happy suggestion that the child might perhaps not refuse the breasts of one of his countrywomen, and was accordingly allowed to fetch his mother.

Thermuthis was rewarded for her womanly compassion by the extraordinary beauty and intelligence developed in the child as he grew. People would turn round on the road and even leave their work to look at him. His stature too at the age of three was remarkable. Of all this we know nothing from the Old Testament beyond the hint in Exodus 22, that Moses was a goodly child. But the New Testament tells us that he was 'divinely fair,' adding that he 'was instructed in all the wisdom of the Egyptians' and that 'he was mighty in his words and works' (Acts 7^{20, 22}).

One day Thermuthis in the pride of her heart presented the child to her father, and even asked that he might be appointed heir to the throne. Pharaoh, willing to gratify her, took the infant in his arms and placed the royal crown upon his head, with the result that it was dashed to the ground and trampled under foot by the babe. Then the sacred scribe, horror-stricken at the sight, exclaimed that this was the very child against whom he had already warned the king and insisted that he should be got rid of. But Pharaoh's daughter hurried the boy out of the royal presence, so that he lived to be the hope of the Hebrews.

That Moses when grown up should have commenced his career by manslaughter and have fled in fear of Pharaoh's vengeance was more than Josephus could bring himself to relate to a Gentile audience. So he quietly suppresses this part of the narrative and substitutes an account more gratifying to Jewish feeling.

Egypt was being overrun by an invasion of Ethiopians and was in danger of utter destruction, when the Egyptians in their distress asked advice from God. They were told to call in the aid of 'the Hebrew.' Thereupon Pharaoh asked Thermuthis to let her son act as general. This she did after extracting an oath from the king that he would do no harm to the youth. Moses accordingly assumed the command and at once exhibited his superior intelligence. Had he taken his troops up the river, the enemy would have had notice of his approach; so he marched them overland through a country infested by dangerous reptiles and by those flying serpents, which we know from Herodotus also (II 75, 76) to have been among the



marvels of Egypt. Their wings, he says, were like those of bats. Moses however had provided himself with hutches full of ibises, which he opened on reaching the dangerous part of his route; and these pioneers easily cleared a way for his army. Then, falling suddenly upon the Ethiopians, he cooped them up into the royal city of Saba, which Cambyses afterwards called Meroe, after the name of his sister. Built on an island, this city was impregnable owing to its fortifications and dams. But what the war-god could not do was accomplished by the love-goddess. Tharbis, the daughter of the king of the Ethiopians, played the part of Tarpeia.1 Smitten with passion for the beautiful and brave youth who was attacking her country, she sent secret emissaries to arrange for the betrayal of the city, if only he would promise to marry her. This Moses consented to do and, after destroying the Ethiopians, returned in triumph to Egypt, only however to find that his life was in danger owing to the envy aroused by his success. That was why he had to fly from Egypt, not because, as in the Bible story, his spirit had been roused to wrath at the sight of the oppression of his countrymen.

Josephus however does not fail to record the gallantry with which Moses rescued the distressed maidens at the well, and how he was in consequence rewarded by the priest of Midian with the hand of one of his daughters.

It will now be instructive to take a glance at the history of Moses as presented from an alien, though not hostile, source. Artapanus, whose name suggests a Persian origin, though his ideas are Greek, was used by Alexander Polyhistor, a contemporary of Sulla, as one of his authorities on the history of the Jews. According to this author, Merrhis, the daughter of King Palmanothes, being wedded by her father to Chenephres, king of the part of Egypt above Memphis (for at that time there were several kingdoms in Egypt), but having no children by him, adopted as her son a Jewish infant, to whom she gave the name Moÿsos. This was he, who, when he grew to man's estate, was known to the Greeks as Musæus, the teacher of Orpheus, while among the Egyptians themselves he was called Hermes, because he taught the priests the sacred writing. He was the author of many inventions both for the benefit of Egypt and for

¹ Is the resemblance of name more than accidental?



the behoof of mankind, and it was he who sanctified cats and dogs and ibises. He was animated by a single-hearted desire to secure Chenephres on his throne, which was then exposed to mob-violence. Nevertheless his adoptive father looked upon him with suspicion and availed himself of an Ethiopic invasion as a seemly pretext for getting rid of him. He therefore put Moÿsos at the head of a rustic army of some 100,000 of his countrymen, acting apparently on the Roman principle with regard to the Jews that, if they perished, it was vile damnum. Movsos however and his followers carried on the war successfully for ten years, during which they had time to build the city of Hermopolis, where they consecrated the ibis; and Movsos himself so won the esteem even of his enemies, the Ethiopians, that they adopted from him the practice of circumcision. war at last came to a close, Moÿsos received but a cold welcome from Chenephres. His troops were partly despatched to the Egyptian frontier to keep guard and partly employed in replacing a brick temple in Diospolis by one of stone. As for Moÿsos himself, Chenephres charged one Chanethoth with the task of getting rid of him. To this end, when Merrhis died, Chanethoth was sent along with Movsos to bury her beyond the borders of Egypt. Being warned however of the plot against his life, Moysos contrived to bury Merrhis safely in an island-city, to which he gave the name of Then by the advice of his brother Aaron he fled to Arabia, managing on the way to kill Chanethoth, who had laid an ambush against him. In Arabia he married the daughter of Raguel, the His father-in-law wished to march against king of those parts. Egypt and secure the crown for his daughter and her husband: but Moÿsos dissuaded him from this purpose out of regard for his countrymen, who were in Pharaoh's power.

Shortly after this King Chenephres died of elephantiasis, being the first to be smitten with this disease, which was a judgement upon him owing to his having compelled the Jews to distinguish themselves by wearing muslin instead of woollen garments. Moÿsos prayed to God that the oppression of his people might cease, whereupon a mysterious fire was seen burning from the ground, though there was no bush or timber of any sort in the place. Fleeing at first in alarm, Moÿsos was arrested by a divine voice which bade him march against Egypt and conduct his people to their ancient father-

land. Encouraged hereby Moysos resolved to fulfil the divine command. First however he went to Egypt to see his brother Aaron. whereupon the new king of Egypt asked him his business and, on receiving the reply that the Lord of the World had sent him to release the Jews, promptly put him into prison. But at night all the doors of the prison-house opened of their own accord; some of the guards died, others were overmastered by sleep, while the weapons of all were broken. Then Moÿsos went forth to the palace, where he found the gates open and the guards disabled, so that he could go in and waken the king, who asked him the name of the God on whose service he came. Into the ear of the still jeering monarch Moÿsos whispered the awful syllables, on hearing which the king fell speechless to the ground, and so remained until Moÿsos himself recalled him to life. So powerful was this name that a priest, who spoke slightingly of a tablet on which Moysos had written it, died immediately of convulsions. In spite of his recent experience the king still asked for a sign. Then Moysos flung down his rod, which turned into a serpent, and, as all shrank back from the hissing reptile, he took hold of it by the tail, when it again became a rod. Next he smote the Nile with his rod, whereupon it turned all colours 1 and overflowed the whole of Egypt. Then, as it went down, its waters stank, the fishes died, and the people were perishing of thirst, when the king promised to let the Israelites go in a month, if Moÿsos would restore the river to its natural condition. Moysos, agreeing, struck the water with his rod and all was well. Then the king summoned the priests from beyond Memphis, threatening them with death and their temples with destruction, if they could not muster magic enough to cope with Moysos. Under this stimulus the priests succeeded in producing a serpent and changing the colour of the river, which so elated the king that he redoubled his oppression of the Jews. Then followed plague on plague. A blow of Moÿsos' rod upon the earth brought forth winged creatures that hurt the Egyptians, so that their bodies were a mass of ulcers; then came frogs, locusts, and sand-flies. As the king had not yet learnt wisdom, Moysos brought on hail and earthquakes during the night, so that those who escaped the earthquakes perished by the hail, while those who avoided the hail were destroyed by the earth-

¹ Reading conjecturally πολύχρουν for πολύχουν.



quakes. At that time all the houses and most of the temples col-This last lesson was effectual. The king let the people lapsed. go; and they, having borrowed cups and raiment and all kinds of treasure, crossed the rivers on the side towards Arabia and came in three days to the Red Sea. There, so said the people of Memphis, Moysos, being acquainted with the country, waited for the ebb-tide and brought the multitude across on dry land. But the Heliopolitans add to the story that the king with a great force, accompanied by the sacred animals, came in pursuit of the Israelites, because they were carrying away the property of the Egyptians. a divine voice told Movsos to strike the sea with his rod, which being done, the floods parted, and the force went over on dry The Egyptians, having plunged in after it, were met by a flashing fire in front, while behind them the sea closed over their road, so that they all perished. The Jews, thus miraculously released from danger, spent thirty years in the wilderness, during which they were fed on a kind of meal resembling millet and in colour as white as snow, which God rained on them from heaven.

Artapanus adds a description of Moÿsos as being tall and of a ruddy hue, with long grey hair and a dignified appearance. The above exploits, he adds, were accomplished by Moÿsos when he was about eighty-nine years old.

The preceding narrative, which has been preserved by Eusebius (Præparatio Evangelica IX 27), is interesting both in its resemblance to and its difference from the Bible story. It seems hardly to have received as much attention as it deserves. Among other things it shows that Josephus' story of the war between Moses and the Ethiopians was at all events not invented by himself. The Heliopolitan tradition too about the destruction of Pharaoh's host is in accordance with Manetho's statement that Moses was a priest of Heliopolis. This brings us from Jewish or neutral sources to the representations of declared enemies.

Manetho, the historian of Egypt, gives the current tradition of the Egyptians with regard to the Exodus as follows.

An Egyptian king, named Amenophis, was desirous of seeing the Gods, as his predecessor Orus had done. So he consulted with a prophet who was a namesake of his own, Amenophis, the son of



Papis, and was told that he would be able to see the Gods, if he cleared the land of lepers and other polluted persons. The king went gladly about the task and had soon a collection of 80,000 physically undesirable individuals, whom he sent to work in the quarries to the east of the Nile. Unfortunately there were among them some learned priests who suffered from leprosy. The prophet hereupon feared the vengeance of the Gods upon himself and the king: but, not daring to tell the king so by word of mouth, he wrote a prophecy that the polluted ones would get help from somewhere and be masters of Egypt for thirteen years; which done, he put an end to himself, leaving the king in great despondency. After some time the king, in answer to a petition from the polluted ones, granted them the city of Avaris, which had been left empty by the Shepherds, who had been driven out of Egypt more than five centuries before. Here they established themselves under the leadership of Osarsiph, a priest of Heliopolis, who now changed his name to Moses, and taught them to contravene the religion of Egypt, to sacrifice sacred animals, and forswear communion with strangers. Moses sent an embassy to the Shepherds, who, after being driven out of Egypt, had established themselves in Jerusalem, promising to restore to them their ancestral city of Avaris and help them in regaining possession of Egypt. Two hundred thousand of them came at his summons, and Amenophis, fearing to fight against God, took refuge in Ethiopia, whose king was friendly to him, where he stayed during the thirteen years of his predestined banishment; after which he and his son Sethon or Ramesses, now grown to manhood, returned and expelled the invaders and the polluted ones, who are described as having used the images of the Gods for fuel to roast the sacred animals, which they compelled the priests and prophets to slaughter. This last touch is so like what the Jews would have been glad to do, that, if not true, it is well invented. (Josephus Against Apion I 26-31.)

Manetho was a writer of great authority who lived under the first Ptolemy. A later writer of Egyptian history, Chæremon, who lived in the early years of the Christian era, tells the tale somewhat differently. King Amenophis was frightened by the appearance of

¹ On the Egyptian monuments there is mention of a king Amen-hetep III, and of a priest of the same name, the son of Hap. Budge, Vol. IV, p. 110.



Isis to him in a dream, and a sacred scribe Phritiphantes told him that, if he purged Egypt of polluted persons, he would no longer be liable to perturbation. Accordingly he expelled no less than a quarter of a million of people. These, under the leadership of Moses and Joseph, whose names in Egyptian were Tisithen and Peteseph, came to Pelusium, where they met a body of 380,000, who had been left there for some unexplained reason by Amenophis. Making common cause with one another, the two hosts invaded Egypt. Amenophis fled to Ethiopia in such a hurry that he left his wife behind him. She gave birth in a cave to a son named Ramesses, who, when grown up, chased 'the Jews' into Syria and restored his father Amenophis.

Another Greek author, named Lysimachus, departs more widely from Manetho. He puts the date much earlier under a king named Bocchoris. The land at that time was suffering from sterility, and the king, on consulting the oracle of Ammon, was told that he must clear the country of the impure and impious beggars known as the people of the Jews, who clustered round the temples seeking food; those that suffered from leprosy and scab were to be drowned and the rest to be driven into the desert; then, when the temples had been purified, the land would bring forth its fruits. The command of the oracle was obeyed. The leprous and scabby mendicants had sheets of lead attached to them and were consigned to the depths of the sea; the rest were left to perish in the desert. To them, thus abandoned by gods and men, one Moses offered the following advice - to march straight on at all hazards till they came to an inhabited country, to show no kindness to any man, nor give good advice to others, but only bad, and to overthrow the temples and altars of the gods wherever they came across them. Adhering faithfully to these principles the refuse of Egypt established themselves in Palestine, where they called their city 'Ιερόσυλα (Sacrilege), but afterwards changed it into Ἱεροσόλυμα. (Josephus Against Apion I § 34, p. 466.) Josephus, who had the advantage of having learnt another language than his own, is easily able to dispose of this piece of popular etymology, as well as of another for which Apion is responsible, namely, that the Egyptian exiles, having reached Judæa in six days,

¹ The Tauchnitz text has here (Against Apion I 32) Me $\sigma\sigma\eta\nu\eta\nu$, but, as the son has already been called Ramesses, the error is obvious.



were laid up with buboes on the seventh, whence it was called the sabbath, because sabbo was the Egyptian for a bubo. (Josephus Against Apion II § 2, p. 470.)

The account of the Exodus given by Tacitus is an echo of the hatred of the Alexandrian Greek for the Jew. Lysimachus is the author whom the Roman historian is following, as will be plain to the student who compares V 3 and 4 of the *Histories* with the account from Lysimachus above given. Tacitus adds that the way in which Moses discovered water for his thirsty host was by following a herd of wild asses.

Justinus, or rather the Augustan writer Trogus Pompeius, whom he is epitomising, is not quite so one-sided. He shows an acquaintance with the story of Joseph and with the tradition of the beauty of Moses, whom he represents as the son of Joseph. But he agrees with the Egyptian version in saying that, when those who were suffering from scab and tetter were expelled from Egypt in compliance with an oracle, Moses was expelled with them and became their leader. He adds that Moses stole the sacred things of the Egyptians and that the Egyptians, who endeavoured to recover them by arms, were forced back by storms. The geography of this author however is perplexing. Moses, he says, after seven days' march without food through the desert, having reached Damascena, the home of his fathers, where Abrahames and Israhel had been kings, occupied Mount Sina, and there dedicated the Sabbath as a fast for all time. The exclusive habits of the Jews he explains as due to their having been originally shunned as plague-stricken (XXXVI 2).

The merely literary point of view from which we are treating the Septuagint relieves us from any obligation to speculate on the amount of historic truth underlying the story of the Exodus. We could wish that it exempted us also from the task of examining the internal consistency of the tale. But a few words must be said on this subject before we close.

To begin with, how could two midwives (Ex. 1¹⁵) suffice for a population in which the males alone numbered over half a million (Ex. 12³⁷: Jos. Ant. II 9 § 3)?

Again, where did the Israelites live? Was it apart in Goshen? Or mixed up with their oppressors in Egypt? The narrative, as we have it, sometimes puts the matter one way and sometimes



another. Ex. 8²² and 9²⁶, for instance, tell us that in the land of Goshen, where the children of Israel were, there were no flies and no hail; but on the other hand the marking of the houses of the Israelites with blood (Ex. 12²², 23) and their borrowing jewels of their neighbours (Ex. 12³⁵) implies that they were living in the midst of the Egyptians.

Thirdly, how is it that after Moses has solemnly told Pharaoh 'I will see thy face again no more' (1029), he does see him again in the next chapter (118)?

These and the like difficulties seem to find their easiest solution in the assumption of a mixture of sources. The theory is that E represents the Israelites as a comparatively small body of people living in Egypt itself, while J represents them as very numerous and dwelling apart in Goshen. The account of the institution of the Passover is referred to the priestly document P.

The supernatural elements in the Story of the Exodus centre round the rod of Moses. We are reminded of this magic rod, which earth and sea obey, when we read in the Egyptian tale of 'The Taking of Joppa' of 'the great cane of King Men-kheper-ra . . . to whom Amen his father gives power and strength.' Just as the New Testament knows more about the childhood of Moses than the Old, so it knows more about Pharaoh's sorcerers. We learn from ii Tim. 38 that their names were Jannes and Jambres. information is confirmed by a Neo-Platonist philosopher named Numenius, who is supposed to have lived in the age of the Antonines. He says that these were the names of the sacred scribes who were put forward by the Egyptian people to oppose Musæus, the leader of the Jews, 'a man who was most powerful in prayer to God,' and that they were able to dispel some of the most grievous of the calamities which he was bringing upon Egypt (Eus. Pr. Ev. IX 8). The name of one of these sorcerers was known to the Pagan world still earlier: for Pliny the elder speaks of a school of magic many thousands of years after Zoroaster, which depended on Moses and Jannes and Lotages and the Jews.1

Josephus tells the story of the passage of the Red Sea, but hardly

¹ Est et alia magices factio a Mose et Janne et Lotape ac Judaeis pendens, sed multis millibus annorum post Zoroastrem. Plin. N.H. XXX 11, Detlefsen.



expects it to be believed by his Pagan readers. He cites the account, agreed upon, he assures us, by all the historians of Alexander, of how the Pamphylian Sea made way for the march of that monarch, when it was the will of God that he should destroy the Empire of Persia. It is worth noticing in this connexion that the Euphrates is recorded to have yielded a passage on foot to the army of the younger Cyrus, when it was not the will of God that he should possess himself of the Persian throne (Xen. Anab. I 4 § 18).

In Roman history too there is an incident which reminds us of the passage of the Red Sea. For Livy (XXVI 47) records how the elder Africanus was enabled to take New Carthage owing to the combination of a low tide with a strong north wind, and how he encouraged his soldiers on that occasion by an appeal to their religious feelings—'Neptune was opening a new way to the armies of the Roman people: let them follow the God!'

II. THE STORY OF THE EXODUS

Exodus I 8

8 Ανέστη δε βασιλεύς ετερος επ' Αίγυπτον, ος οὐκ ἤδει τὸν θείπεν δὲ τῶ ἔθνει αὐτοῦ "Ἰδοὺ τὸ γένος τῶν υίων Ἰσραηλ μέγα πληθος, καὶ ἰσχύει ὑπὲρ ἡμᾶς · 10 δεῦτε οὖν κατασοφισώμεθα αὐτούς, μή ποτε πληθυνθη, καὶ ἡνίκα αν συμβή ήμιν πόλεμος προστεθήσονται καὶ οδτοι πρὸς τοὺς ύπεναντίους, καὶ ἐκπολεμήσαντες ἡμᾶς ἐξελεύσονται ἐκ τῆς 11 καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα γης." κακώσωσιν αὐτοὺς ἐν τοῖς ἔργοις · καὶ ῷκοδόμησαν πόλεις όχυρὰς τῷ Φαραώ, τήν τε Πειθὼ καὶ 'Ραμεσση καὶ ΙΩν, η 12 καθότι δὲ αὐτοὺς ἐταπείνουν, τοσούτω έστιν Ήλίου πόλις. πλείους εγίνοντο, καὶ ἔτχυον σφόδρα σφόδρα καὶ εβδελύσσοντο οἱ Αἰγύπτιοι ἀπὸ τῶν υἱῶν Ἰσραήλ. 18 καὶ κατεδυνάστευον οι Αιγύπτιοι τοὺς υίοὺς Ἰσραὴλ βία, 14 καὶ κατωδύνων αὐτῶν τὴν ζωὴν ἐν τοῖς ἔργοις τοῖς σκληροῖς, τῷ πηλῷ καὶ

- 8. βασιλεὺς ἔτερος: generally identified with Rameses II on the evidence of v. 11.
 - 9. ὑπὲρ ἡμᾶς: § 94.
- 10. κατασοφισώμεθα αὐτούς: let us outwit them (since we cannot overcome them by strength). Cp. Judith 511, 1019: Acts 719. πληθυνθῆ: sc. τὸ γένος: but in the next verb the plural subject is resumed. προστεθήσονται: the indicative expresses the certainty of the consequence in the assumed case.
- 11. ἐπέστησεν . . . ἵνα κακώσωσιν: § 75. The verb corresponding to ἐπέστησεν in our Hebrew text has the plural affix; in that of the LXX we may in-

fer that it had not. — Πειθώ και 'Paμεσσή: Pithom and Raamses. — και
"Ων κτλ.: an addition of the LXX. In
Gen. 41^{45, 48} we find Heliopolis already
in existence. Indeed according to
Budge (History of Egypt II 67) there
is evidence that this 'City of the SunGod' was in existence as early as the
Vth Dynasty of Egyptian kings, i.e.
about B.C. 3500.

12. σφόδρα σφόδρα: § 85 — ἐβδελύσσοντο . . . ἀπό: § 98.

14. κατωδύνων: imperfect of κατοδυναν, to afflict grievously. The passive of the same verb is used in Ezk. 94 and in Tobit.—πηλφ: mortar. Cp. Gen. Exodus I 20

τη πλινθία και πάσι τοις έργοις τοις έν τοις πεδίοις, κατα πάντα τὰ έργα ὧν κατεδουλοῦντο αὐτοὺς μετὰ βίας.

15 Καὶ εἶπεν ὁ βασιλεὺς τῶν Αἰγυπτίων ταῖς μαίαις τῶν Ἐβραίων, τῆ μιᾳ αὐτῶν ἢ ὅνομα Σεπφωρά, καὶ τὸ ὅνομα τῆς δευτέρας Φουά · 16 καὶ εἶπεν " Τοταν μαιοῦσθε τὰς Ἐβραίας καὶ ῶσιν πρὸς τῷ τίκτειν, ἐὰν μὲν ἄρσεν ἢ, ἀποκτείνατε αὐτό · ἐὰν δὲ θῆλυ, περιποιεῖσθε αὐτό." ¹⁷ ἐφοβήθησαν δὲ αἱ μαῖαι τὸν θεόν, καὶ οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς ὁ βασιλεὺς Αἰγύπτου, καὶ ἐζωογόνουν τὰ ἄρσενα. ¹⁸ ἐκάλεσεν δὲ ὁ βασιλεὺς Αἰγύπτου τὰς μαίας καὶ εἶπεν αὐταῖς " Τί ὅτι ἐποιήσατε τὸ πρᾶγμα τοῦτο καὶ ἐζωογονεῖτε τὰ ἄρσενα;" ¹⁹ εἶπαν δὲ αἱ μαῖαι τῷ Φαραώ " Οὐχ ὡς γυναῖκες Αἰγύπτου αὶ Ἐβραῖαι, τίκτουσιν γὰρ πρὶν ἡ εἰσελθεῖν πρὸς αὐτὰς τὰς μαίας, καὶ ἔτικτον."

113. — π hindeq: = π hindelq, brick-making. § 37. — In katebourovito: to which they enslaved them.

15. μαίαις: in LXX only in this chapter and in Gen. 35¹⁷, 38²⁸. It is used in Eur. Alc. 393 as a child's word for 'mother.' In Plat. Theæt. 149 A it is used as here for a midwife. Does μαῖα stand to the μη- in μήτηρ as γαῖα to γῆ?— Σεπφωρά: the LXX makes the name of this midwife the same as that of the wife of Moses (2²¹), but in the Hebrew they are different.—καὶ τὸ ὄνομα κτλ.: had the construction been continued regularly, this would have been καὶ τῆ δευτέρα ἢ δνομα Φουά.

16. μαιοῦσθε: § 106.— Ἐβραίας: apparently 'Hebrews' was the name by which Jews were known to foreigners, and 'children of Israel' that by which they called themselves at home. Hence the name Hebrews

comes to the front in the account of their relations with the Egyptians. — tau ptv . . . tau bt : § 39.

17. ἐξωογόνουν: preserved alive. Cp. Jdg. 8¹⁹: i K. 2⁶ Κύριος θανατοῖ καὶ ζωογονεῖ, 27^{9, 11}: iii K. 21⁸¹: iv K. 7⁴. So in N.T. Lk. 17⁸⁸, Acts 7¹⁹, i Tim. 6¹⁸. The word appears to be used in its natural sense of producing young alive in Lev. 11⁴⁷. Cp. the use of ζωοποιεῖν in Jdg. 21¹⁴.

19. καὶ ἔτικτον: these words seem to arise out of a misapprehension of the Hebrew text, which, as we have it, runs literally thus—'for they are lively; not yet came the midwife to them and they brought forth.' The word rendered 'they are lively' having been taken by the Greek translator as a verb (τίκτουσιν), no meaning was left for the verb at the end.

20. rais malais: in Attic Greek this



Exodus I 21

ἐπλήθυνεν ὁ λαὸς καὶ ἴσχυεν σφόδρα. ²¹ ἐπειδὴ ἐφοβοῦντο αὶ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας. ²² Συνέτα- ξεν δὲ Φαραὼ παντὶ τῷ λαῷ αὐτοῦ λέγων "Πᾶν ἄρσεν ὁ ἐὰν τεχθῆ τοῖς Ἐβραίοις εἰς τὸν ποταμὸν ῥίψατε, καὶ πᾶν θῆλυ, ζωογονεῖτε αὐτό."

13 Ην δέ τις ἐκ τῆς φυλῆς Λευεὶ δς ἔλαβεν τῶν θυγατέρων Λευεί. 2 καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν ἄρσεν ιδόντες δὲ αὐτὸ ἀστεῖον ἐσκέπασαν αὐτὸ μῆνας τρεῖς. 3 ἐπεὶ δὲ οὐκ ἤδύναντο αὐτὸ ἔτι κρύπτειν, ἔλαβεν αὐτῷ ἡ μήτηρ αὐτοῦ θῖβιν καὶ κατέχρισεν αὐτὴν ἀσφαλτοπίσση καὶ ἐνέβαλεν τὸ παιδίον εἰς αὐτήν, καὶ ἔθηκεν αὐτὴν εἰς τὸ ἔλος παρὰ τὸν ποταμόν. 4 καὶ κατεσκόπευεν ἡ ἀδελφὴ αὐτοῦ μακρόθεν μαθεῖν τί τὸ ἀποβησόμενον αὐτῷ. 5 κατέβη δὲ ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν, καὶ αἱ ἄβραι αὐτῆς

would be τ as μ alas. — $\xi \pi \lambda \eta \theta \nu \nu \nu \nu$: intransitive = $\xi \pi \lambda \eta \theta \nu \epsilon \nu$.

21. ἐποίησαν ἐανταῖς οἰκίας: the Hebrew is 'He made for them houses,' i.e. gave them descendants. Does this imply that in the time of the writer there were Jews who claimed to be descended from these two midwives? If so, the fact had been forgotten later, for Josephus (Ant. II 9 § 2) expressly says that the midwives were Egyptians.

2. ίδόντες, ἐσκέπασαν: Hebrew, 'she saw, she hid.' — ἀστεῖον: a pretty child. Cp. Acts 720: Judith 1123 Αστεῖαεῖ σὐ ἐν τῷ εἰδει σον: Sus. O' 7. 'Αστεῖος (urbanus) with its opposite ἀγροικος (agrestis) recalls the contempt of the town for the country. The meaning of the word was deepened by the Stoics, who used it in the same sense as Aristotle uses σπουδαῖος. In Jdg. 317 ἀστεῖος is used where the

Hebrew has 'fat': Nb. 22^{82} οὐκ ἀστεία $\dot{\eta}$ ὁδός σου: ii Mac. 6^{28} ὁ δὲ λογισμὸν ἀστεῖον ἀναλαβών. In ii Mac. 12^{48} we have the adverb ἀστείως. These are all the occurrences of the word in the LXX:

3. ούκ ἡδύναντο: Hebrew, 'she could not.' — θίβιν: the Hebrew word, which is here transliterated by θίβιν, is the same which is used of Noah's ark in Gen. 614 and which is there rendered κιβωτόs. Jos. Ant. II 9 § 4 μηχανῶνται πλέγμα τι βύβλινον ἐμφερὲς τῆ κατασκεύη κοιτίδι (made like a cradle).

4. ἡ ἀδελφή: Jos. Ant. II 9 § 4 Μαριάμμη.

5. **Expan:** maidens. Cp. Gen. $24^{\circ 1}$. The word occurs also in the LXX, in Judith and Esther, and is found in the fragments of Menander. The accent is against supposing a connexion with $\dot{a}\beta\rho\dot{b}s$, and the word seems to be an importation into Greek perhaps

Exodus II 10

παρεπορεύοντο παρά τὸν ποταμόν καὶ ίδοῦσα τὴν θίβιν ἐν τῷ ἔλει, ἀποστείλασα τὴν ἄβραν ἀνείλατο αὐτήν. ξασα δε όρα παιδίον κλαιον εν τη θίβει · και εφείσατο αὐτοῦ ή θυγάτηρ Φαραώ, καὶ ἔφη " Απὸ τῶν παιδίων τῶν Ἐβραίων ταὶ εἶπεν ή ἀδελφὴ αὐτοῦ τῆ θυγατρὶ Φαραώ " Θέλεις καλέσω σοι γυναικα τροφεύουσαν έκ των Έβραίων, καὶ θηλάσει σοι τὸ παιδίον;" ⁸ή δὲ εἶπεν ἡ θυγάτηρ Φαραώ "Πορεύου." ἐλθοῦσα δὲ ἡ νεᾶνις ἐκάλεσεν τὴν μητέρα τοῦ 9 εἶπεν δὲ πρὸς αὐτὴν ἡ θυγάτηρ Φαραώ " Διατήπαιδίου. ρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό, ἐγὼ δὲ δώσω σοι τὸν μισθόν." ἔλαβεν δὲ ἡ γυνὴ τὸ παιδίον καὶ 10 άδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν έθήλαζεν αὐτό. αὐτὸ πρὸς τὴν θυγατέρα Φαραώ, καὶ ἐγενήθη αὐτῆ εἰς υἱόν. έπωνόμασεν δε τὸ ὄνομα αὐτοῦ Μωυσῆν λέγουσα "Ἐκ τοῦ

from a Chaldee word meaning 'female companion.' The Hebrew word which $d\beta\rho\alpha\iota$ here represents means 'young women,' and is supposed to have given rise to the name Neæra, but that which underlies $d\beta\rho\alpha\nu$ at the end of the verse is different. — $d\nu\epsilon\Omega\alpha\tau$ 0: cp.10. ' $A\nu\alpha\iota$ - $\rho\epsilon\iota\nu$ like tollere means both 'to take up' and 'to destroy.' Here it has the former and original sense.

- 6. ἐφείσατο αὐτοῦ: literally spared him. Here pitied him.
- 7. γυναϊκα τροφεύουσαν: α wetnurse. Philo II 83, Vit. Mos. § 4 προφάσει τοῦ ἐπὶ μισθῷ τροφεύσειν.
- 8. ἡ δὲ... ἡ θυγάτηρ Φαραώ: the construction seems modelled on such phrases as ἡ δ' δς ὁ Γλαύκων. It is not warranted by the Hebrew.—νεᾶνις: in classical writers mostly poetic, as Soph. Ant. 784.
- 10. άδρυνθέντος: cp. Jdg. 1324. The word occurs eight times in the LXX,

always in connexion with the growth of children, except in Ps. 14311, where it refers, directly at least, to plants. On the construction see § 58. — ἐγενήθη αὐτή εἰς υἰόν: Hebraism, § 90. - Μωυσήν λέγουσα κτλ.: the derivation here suggested is based on a superficial resemblance of the Hebrew name Mosheh to the verb mashah, to draw out. Josephus makes the name Egyptian, which is more consistent with its being given by Pharaoh's daughter - Ant. II 9 § 6 τὸ γὰρ ὕδωρ μῶ οἱ Αἰγύπτιοι καλοῦσιν, ὐσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας: in another passage (Against Apion I 31) he tells us - τὸ γὰρ ὕδωρ οἱ Αἰγύπτιοι μῶυ καλοῦσιν. Renan (Hist. Peuple d'Israel I 159) agrees with Josephus in regarding the w/ ? as Egyptian, but thinks that it contains the syllable mos (= son) found in such forms as Thoutmos (= son of Tehuti or $\Theta \omega \theta$), Amenmos, etc.

Exodus II 11

ύδατος αὐτὸν ἀνειλόμην." 11 Έγενετο δε εν ταις ήμεραις ταις πολλαις έκείναις μέγας γενόμενος Μωυσής έξηλθεν πρός τους άδελφους αυτού τους υίους Ισραήλ. κατανοήσας δὲ τὸν πόνον αὐτῶν ὁρᾳ ἄνθρωπον Αἰγύπτιον τύπτοντά τινα Έβραῖον τῶν ἐαυτοῦ ἀδελφῶν τῶν υἱῶν Ἰσραήλ · 12 περιβλεψάμενος δὲ ὧδε καὶ ὧδε οὐχ ὁρᾶ οὐδένα, καὶ πατάξας τὸν Αίγύπτιον έκρυψεν αὐτὸν έν τῆ ἄμμφ. 18 έξελθων δὲ τῆ ἡμέρα τη δευτέρα δρά δύο ἄνδρας Ἐβραίους διαπληκτιζομένους, καὶ λέγει τῷ ἀδικοῦντι "Διὰ τί σὺ τύπτεις τὸν πλησίον:" 14 ο δε είπεν "Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν εφ' ήμων ; μη ανελείν με σύ θέλεις ον τρόπον ανείλες έχθες τὸν Αἰγύπτιον; " ἐφοβήθη δὲ Μωυσῆς καὶ εἶπεν "Εἰ οὖτως έμφανες γέγονεν το ρημα τοῦτο; 15 ήκουσεν δε Φαραω το ρημα τούτο, καὶ ἐζήτει ἀνελείν Μωυσην · ἀνεχώρησεν δὲ Μωυσης από προσώπου Φαραώ και ώκησεν έν γη Μαδιάμ. έλθων δε είς γης Μαδιάμ εκάθισεν επί του φρέατος. δὲ ἱερεῖ Μαδιὰμ ἦσαν ἐπτὰ θυγατέρες, ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ἰοθόρ παραγενόμεναι δὲ ήντλουν έως έπλησαν τὰς δεξαμενάς, ποτίσαι τὰ πρόβατα

- ἐν ταις ἡμέραις ταις πολλαις ἐκείναις: "a long time after that."
 Cp. 23, 4¹⁸. The Hebrew here has only 'in those days.' Acts 7²⁸ ώς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταέτης χρόνος.
- ώδε καὶ ώδε: this way and that.
 διαπληκτιζομένους: only here in LXX.
- 14. Et ovtws ktl.: Has this thing become thus known? Hebrew, 'Certainly the thing is known.' On ϵl interrogative see § 100, and on $\beta \hat{\eta} \mu \alpha$ 399 n.
- 15. ἐν γῷ Μοδιάμ: Gen. 3728 n. Josephus calls the country ἡ Τρωγλοδύτις (Ant. II 9 § 3) and the inhabitants of Τρωγλοδύτιι (II 11 § 2). The Midian-

ites were the descendants of Abraham by Keturah,

16. ποιμαίνουσαι... 'Ιοθόρ: added in LXX, as is also the name 'Ιοθόρ (= Jethro) at the end of the verse. The name Jethro (Hb. Yithro) does not occur in the Hebrew until 3¹, where the LXX again has 'Ιοθόρ. The form Jethro comes from the Vulgate. — δεξαμενάς: cisterns. Plat. Crit. 117 A: Philo I 647, De Somn. I § 29. The accent shows that it is not used as a participle. But Plat. Tim. 57 C uses ἡ δεχομένη convertibly with ἡ δεξαμένη (53 A) for 'a receptacle.' There is a Nereid called Δεξαμένη mentioned in Hom. Π. XVIII 44.



Εχοσίας ΙΙ 25
τοῦ πατρὸς αὐτῶν Ἰοθόρ. ¹⁷παραγενόμενοι δὲ οἱ ποιμένες ἐξέβαλλον αὐτάς · ἀναστὰς δὲ Μωυσῆς ἐρρύσατο αὐτάς, καὶ ἤντλησεν αὐταῖς καὶ ἐπότισεν τὰ πρόβατα αὐτῶν.

18 παρεγένοντο δὲ πρὸς 'Ραγουὴλ τὸν πατέρα αὐτῶν · ὁ δὲ εἶπεν αὐταῖς " Διὰ τί ἐταχύνατε τοῦ παραγενέσθαι σήμερον ;"

19 αἱ δὲ εἶπαν "*Ανθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων, καὶ ἤντλησεν ἡμῶν καὶ ἐπότισεν τὰ πρόβατα ἡμῶν."

20 ὁ δὲ εἶπεν ταῖς θυγατράσιν αὐτοῦ "Καὶ ποῦ ἐστι ; καὶ ἴνα τί καταλελοίπατε τὸν ἄνθρωπον ; καλέσατε οὖν αὐτὸν ὅπως φάγη ἄρτον."

21 κατωκίσθη δὲ Μωυσῆς παρὰ τῷ ἀνθρώπω · καὶ ἐξέδοτο Σεπφώραν τὴν θυγατέρα αὐτοῦ Μωυσῆ γυναῖκα.

22 ἐν γαστρὶ δὲ λαβοῦσα ἡ γυνὴ ἔτεκεν υἱόν · καὶ ἐπωνόμασεν Μωυσῆς τὸ ὄνομα αὐτοῦ Γηρσάμ, λέγων "Οτι πάροικός εἰμι ἐν γῆ ἀλλοτρίą."

28 Μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου καὶ κατεστέναξαν οι υἰοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν, καὶ ἀνέβη ἡ βοὴ αὐτῶν πρὸς τὸν θεὸν ἀπὸ τῶν ἔργων. 24 καὶ εἰσήκουσεν ὁ θεὸς τὸν στεναγμὸν αὐτῶν, καὶ ἐμνήσθη ὁ θεὸς τῆς διαθήκης αὐτοῦ τῆς πρὸς ᾿Αβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. 25 καὶ ἔπιδεν ὁ θεὸς τοὺς υἱοὺς Ἰσραήλ, καὶ ἐγνώσθη αὐτοῖς.

18. 'Ραγουήλ: the father-in-law of Moses is called by many names: Hebrew Re'uel, LXX Ραγουήλ, Jos. (Ant. II 11 § 2) Ραγούηλος, Vulgate Raguel, English Reuel (Ex. 218, Nb. 1029); Hebrew Yithrô (Ex. 31, 181,2), LXX 'Ιοθόρ (Εx. 216: Jdg. 116); Hebrew Yether (Εx. 418), Jos. (Ant. II 12 § 1) 'Ιεθέγλαιος; Hebrew Hobab, LXX 'Οβάβ (Nb. 1029), 'Ιωβάβ (Jdg. 411), Vulgate Hobab. — ἐταχύνατε τοῦ παραγενέσθαι: Gen. 4182 n.

21. Σεπφώραν: Jos. Ant. II 13 § 1 Σαπφώραν. 115 n.

22. Γηρσάμ: Hebrew Gershom.
Jos. Ant. II 13 § 1 Γηρσός μεν σημαίνει κατά Έβραίων διάλεκτον, ότι είς ξένην ήν γην.

23. ἀπὸ τῶν ἔργων: by reason of their toils. So perhaps in the next clause. § 92.

25. ἐγνώσθη αὐτοῖς: R.V. 'God took knowledge of them.' The Hebrew for αὐτοῖς, omitting vowel points, differs from that for 'God' only by a 'jot.'

Exodus III 1

1 Καὶ Μωυσης ην ποιμαίνων τὰ πρόβατα 10θὸρ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως Μαδιάμ, καὶ ἤγαγεν τὰ πρόβατα ὑπὸ την έρημον καὶ ήλθεν εἰς τὸ ὄρος Χωρήβ. ²ὤφθη δὲ αὐτῶ άγγελος Κυρίου ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου · καὶ ὁρῷ ὅτι ὁ βάτος καίεται πυρί, ὁ δὲ βάτος οὐ κατεκαίετο. Μωυσης "Παρελθών όψομαι τὸ όραμα τὸ μέγα τοῦτο, ότι οὐ κατακαίεται ὁ βάτος." 4ώς δὲ ἴδεν Κύριος ὅτι προσάγει ίδειν, εκάλεσεν αὐτὸν Κύριος εκ τοῦ βάτου λέγων "Μωυση Μωυση." ὁ δὲ εἶπεν "Τί ἐστιν;" δο δὲ εἶπεν "Μὴ ἐγγίσης ώδε · λύσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου, ὁ γὰρ τόπος ἐν ῷ σὺ ἔστηκας γῆ ἀγία ἐστίν." καὶ εἶπεν "Ένω εἰμι ὁ θεὸς τοῦ πατρός σου, θεὸς 'Αβραὰμ καὶ θεὸς 'Ισαὰκ καὶ θεὸς 'Ιααπέστρεψεν δὲ Μωυσης τὸ πρόσωπον αὐτοῦ· εὐλαβείτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ. τεἶπεν δὲ Κύριος πρὸς Μωυσην " Ἰδων ἴδον την κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτω, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιω-

1. ήν ποιμαίνων : § 72. — ναμβροῦ : γαμβρός is a vague word for a male connexion by marriage, Lat. affinis. It is sometimes used by classical authors in the sense of meveepos, as here, but it generally means the correlative 'son-in-law.' In Jdg. 116 'Ιοθόρ . . . τοῦ γαμβροῦ Μωυσέως, the Hebrew has not the proper name, and γαμβροῦ is rendered in the R.V. 'brother-inlaw.' - ὑπὸ τὴν ἔρημον: Hebrew, 'behind the wilderness.' The meaning seems to be "deep into the wilderness." - els τὸ ὄρος Χωρήβ: Hebrew, 'to the mountain of God, to Horeb.' Jos. Ant. II 12 § 1 έπὶ τὸ Σιναΐον καλούμενον δρος. The use of the two names Horeb and Sinai is supposed to indicate different documents. Josephus says that the place already had the reputation of being the abode of God, and that therefore no shepherds had ever ventured to drive their flocks there.

- 2. Typelos Kuplou: in v. 4 Kúριοs. So in $14^{19,24}$ we have first ὁ ἄγγελοs τοῦ θεοῦ and then Κύριοs. Cp. Jdg. 13^{22} . τοῦ βάτου: the bush. The Hebrew also has the article here. This
 seems to show that the story was
 already well known by the time this
 account was written. Outside this
 chapter βάτοs = rubus occurs in LXX
 only in Dt. 33^{16} : Job 31^{40} . It is masculine in the LXX but feminine in Mk. 12^{26} : Lk. 20^{87} . In classical authors
 there is the same variation of gender.
- εὐλαβεῖτο: a word specially used of pious fear. Hence ἀνὴρ εὐλαβής.
 Cp. Lk. 2²⁵: Acts 2⁵, 8², 22¹².
- 7. Ἰδὼν τδον: § 81.— ἀπὸ τῶν ἐργοδιωκτῶν: § 92. *Cp*. 5^{6, 10, 13}: i Chr. 23⁴: ii Chr. 21⁸, 8¹⁰ ἐργοδιωκτοῦντες:

Exodus III 18

κτών · οίδα γαρ την οδύνην αὐτών, 8καὶ κατέβην έξελέσθαι αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς έκείνης, καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν, είς γην ρέουσαν γάλα καὶ μέλι, είς τὸν τόπον των Χαναναίων καὶ Χετταίων καὶ 'Αμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εὐαίων καὶ Ἰεβουσαίων. 9 καὶ νῦν ἰδοὺ κραυγή τῶν υἱῶν Ἰσραὴλ ἦκει πρὸς μέ, κάγὼ ἐώρακα τὸν θλιμμὸν ὃν οί Αἰγύπτιοι θλίβουσιν αὐτούς. 10 καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐξάξεις τὸν λαόν μου τοὺς υίοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου." 11 Καὶ εἶπεν Μωυσης προς τον θεόν "Τίς είμι εγώ ότι πορεύσομαι προς Φαραώ βασιλέα Αἰγύπτου, καὶ ὅτι ἐξάξω τοὺς υίοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου;" 12 εἶπεν δὲ ὁ θ εὸς Μωυσεῖ λέγων " $^{\circ}$ Οτι έσομαι μετά σοῦ καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἐγώ σε έξαποστελώ · έν τω έξαγαγείν σε τὸν λαόν μου έξ Αἰγύπτου, καὶ λατρεύσετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ." 18 καὶ εἶπεν Μωυσης προς του θεόν "'Ιδού έγω έξελεύσομαι προς τούς υίους Ἰσραηλ και έρω προς αυτούς 'Ο θεος των πατέρων ήμῶν ἀπέσταλκέν με πρὸς ὑμᾶς · ἐρωτήσουσίν με 'Τί ὄνομα

i Esd. 556. Έργοδιωκτής was the current word at Alexandria for a superintendent of works (it is contrasted in ii Chr. 218 B with νωτοφόρος), as is shown by its use in the Fayûm Papyri; Philo II 86, Vit. Mos. I § 7 also employs it. Cp. έργοπαρέκτης i Clem. 341.

8. βέουσαν γάλα και μέλι: cognate accusative in a loose sense of that term. In the next verse we have the same construction in its more precise form.

— Γεργεσαίων: added in the LXX.

9. θλιμμόν . . . θλίβουσιν : § 56. θλιμμός (= θλῖψις) occurs in the LXX only here and in Dt. 267.

12. "Ori eropai: the use of ori here

is due to the presence in the original of a particle to which it corresponds. Both in the Greek and Hebrew perhaps the construction may be explained by an ellipse - (Know) that I will be with thee. § 107. - Kal Latpevorete: the Kal here has nothing in the Hebrew to correspond to it. Translate - When thou leadest out my people from Egypt, ye shall also sacrifice to God on this mountain. This sacrifice was to be a public recognition of the fact that the exodus was under the auspices of Perhaps then the σημείον Jehovah. referred to above is not one given by Jehovah but expected by him.



Exodus III 14

αὐτῷ; ' τί ἐρῶ πρὸς αὐτούς; '' ¼καὶ εἶπεν ὁ θεὸς πρὸς Μωυσην λέγων " Έγω είμι ὁ ων . καὶ είπεν " Ούτως έρεις τοις υίοις Ἰσραήλ ' Ο ων απέσταλκέν με προς ύμας.'" είπεν ὁ θεὸς πάλιν πρὸς Μωυσην "Οὕτως έρεις τοις νίοις 'Ισραήλ ' Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν, θεὸς 'Αβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ, ἀπέσταλκέν με πρὸς ὑμᾶς \cdot ' τοῦτό μού έστιν όνομα αίωνιον καὶ μνημόσυνον γενεών γενεαίς. 16 έλθων οὖν συνάγαγε τὴν γερουσίαν τῶν υίων Ἰσραὴλ καὶ έρεις πρός αὐτούς 'Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὧπταί μοι, θεὸς ᾿Αβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ, λέγων " Επισκοπή ἐπέσκεμμαι ύμας καὶ οσα συμβέβηκεν ύμιν ἐν Αἰγύπτω." 17 καὶ εἶπεν "'Αναβιβάσω ὑμᾶς ἐκ τῆς κακώσεως τῶν Αἰγυπτίων εἰς τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ 'Αμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εὐαίων καὶ 'Ιεβουσαίων, εἰς γῆν ῥέουσαν γάλα καὶ μέλι."' 18 καὶ εἰσακούσονταί σου της φωνης καὶ εἰσελεύση σὺ καὶ ή γερουσία

14. δ ων: the difference of gender between this expression and the Greek τὸ δν marks the difference between Hebrew religion and Greek philosophy in the conception of the Deity. To the one God was a person, to the other a principle. Jos. Ant. II 12 § 4 says καὶ ὁ θεὸς αὐτῷ σημαίνει τὴν ἐαυτοῦ προσηγορίαν, οὐ πρότερον εἰς ἀνθρώπους παρελθοῦσαν περὶ ἦς οὐ μοὶ θέμις εἰπεῦν.

15. **K**úριος δ θεός: the Hebrew word corresponding to Kúριος here, as usually in the LXX, is JHVH, the name which had just been revealed to Moses and explained as meaning δ $\tilde{\omega}\nu$. The Jews considered this name too holy to be lightly pronounced, and therefore in reading the sacred text aloud, substituted for Jahveh, wherever it occurred,

the word Adonai (= Lord). The fact that the Seventy thus translated Jahveh by $K\acute{\nu}\rho\iota\sigma$ seems to show that this practice of substitution was already established in the third century B.C. The English version regularly represents the word Jahveh by LORD. The form Jehovah has arisen from the practice of disguising the sacred name even in the text by putting under it the vowel-points of Adonai. When $K\acute{\nu}\rho\iota\sigma$ stands in the LXX for the proper name Jahveh, it is used, like any other proper name, without the article. — Yeveáv Yeveás: a Hebraism.

16. τὴν γερουσίαν: the body of elders. We hear of elders also in connexion with other Semitic peoples, such as Moab and Midian. Cp. Nb. 227.— Ἐπισκοπῆ ἐπέσκεμμαι: § 61.



Exodus IV 6

Ισραήλ πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐρεῖς πρὸς αὐτόν ' Ο θεὸς τῶν Ἐβραίων προσκέκληται ἡμᾶς · πορευσώμεθα οὖν όδον τριών ήμερων είς την έρημον, ίνα θύσωμεν τώ θεώ ήμων. 19 έγω δε οίδα ότι ου προήσεται ύμας Φαραω βασιλεύς Αιγύπτου πορευθήναι, έὰν μὴ μετὰ χειρὸς κραταιᾶς · 20 καὶ ἐκτείνας την χείρα πατάξω τους Αίγυπτίους έν πασι τοις θαυμασίοις μου οίς ποιήσω έν αὐτοίς, καὶ μετὰ ταῦτα έξαποστελεῖ ύμᾶς. 21 καὶ δώσω χάριν τῷ λαῷ τούτῳ ἐναντίον τῶν Αἰγυπτίων · όταν δε αποτρέχητε, οὐκ ἀπελεύσεσθε κενοί · 22 αἰτήσει γυνη παρά γείτουος καὶ συσκήνου αὐτης σκεύη άργυρα καὶ χρυσα και ίματισμόν, και έπιθήσετε έπι τους υίους ύμων καὶ ἐπὶ τὰς θυγατέρας ὑμῶν · καὶ σκυλεύσατε τοὺς Αἰγυπτί-ດນູ້." 1 'Απεκρίθη δε Μωυσής καὶ εἶπεν " Εὰν μὴ πιστεύσωσίν μοι μηδε είσακούσωσιν της φωνής μου, ερούσιν γὰρ ὅτι 'Οὐκ ὧπταί σοι ὁ θεός,' τί ἐρῶ πρὸς αὐτούς ;" εἶπεν δὲ αὐτῷ Κύριος "Τί τοῦτό ἐστιν τὸ ἐν τῆ χειρί σου;" ὁ δὲ εἶπεν " 'Ράβδος." *καὶ εἶπεν " 'Ρίψον αὐτὴν ἐπὶ τὴν γῆν." καὶ ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν, καὶ ἐγένετο ὄφις καὶ ἔφυγεν Μωυσης ἀπ' αὐτοῦ. 4καὶ εἶπεν Κύριος πρὸς Μωυσην "Εκτεινον την χείρα καὶ ἐπιλαβοῦ της κέρκου." ἐκτείνας οὖν την χείρα ἐπελάβετο της κέρκου, καὶ ἐγένετο ράβδος ἐν τη χειρὶ αὐτοῦ · 5" ἴνα πιστεύσωσίν σοι ὅτι ὧπταί σοι ὁ θεὸς τῶν πατέρων αὐτῶν, θεὸς ᾿Αβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς 6 είπεν δε αὐτῷ Κύριος πάλιν "Εἰσένεγκον τὴν χειρά σου είς τὸν κόλπον σου." καὶ εἰσήνεγκεν τὴν χειρα αὐτοῦ εἰς τὸν κόλπον αὐτοῦ καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ

^{20.} ἐν πᾶσι τοις θαυμασίοις μου: with all my wonders. § 91.

^{21.} ἀποτρέχητε: Nb. 2414 n.

^{22.} συσκήνου: originally a military term = Latin contubernalis. The Hebrew word means a female so-

journer without any reference to a tent. — σκυλεύσατε: do ye spoil. Hebrew, 'ye shall spoil,'

^{5.} Ίνα πιστεύσωσιν: referring back to ἐπιλαβοῦ τῆς κέρκου, the intermediate words being parenthetical.

Exodus IV 7

ἐκ τοῦ κόλπου αὐτοῦ, καὶ ἐγενήθη ἡ χεὶρ αὐτοῦ ὡσεὶ χιών.

¹καὶ εἶπεν πάλιν "Εἰσένεγκον τὴν χεῖρά σου εἰς τὸν κόλπον σου · " καὶ εἰσήνεγκεν τὴν χεῖρα εἰς τὸν κόλπον αὐτοῦ · καὶ ἐξήνεγκεν αὐτὴν ἐκ τοῦ κόλπου αὐτοῦ, καὶ πάλιν ἀπεκατέστη εἰς τὴν χρόαν τῆς σαρκὸς αὐτῆς · ⁸ " ἐὰν δὲ μὴ πιστεύσωσίν σοι μηδὲ εἰσακούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου, πιστεύσουσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἐσχάτου. ⁹καὶ ἔσται ἐὰν μὴ πιστεύσωσίν σοι τοῖς δυσὶ σημείοις τούτοις μηδὲ εἰσακούσωσιν τῆς φωνῆς σου, λήμψη ἀπὸ τοῦ ὕδατος τοῦ ποταμοῦ καὶ ἐκχεεῖς ἐπὶ τὸ ξηρόν, καὶ ἔσται τὸ ὕδωρ ὁ ἐὰν λάβης ἀπὸ τοῦ ποταμοῦ αἶμα ἐπὶ τοῦ ξηροῦ."

¹⁰Εἶπεν δὲ Μωυσῆς πρὸς Κύριον " Δέομαι, Κύριε, οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας οὐδὲ ἀφ' οῦ ἤρξω λαλεῖν τῷ θεράποντί σου · ἰσχνόφωνος καὶ βραδύγλωσσος

- 6. ὡσεὶ χιών: Jos. Ant. II 12 § 3 Ὑπακούσας δὲ λευκὴν καὶ τιτάνφ (chalk) ὁμοίαν προεκόμισεν.
- 9. Tois dual sign of turning water into blood to be actually performed at the burning bush. $\lambda \eta \mu \psi \eta$: § 37.— $\epsilon \kappa \chi \epsilon \epsilon i s$: the accentuation seems due to false analogy from vowel verbs. § 21.— $\delta \epsilon i s$: = $\delta \delta \iota \nu$. § 105.
- 10. $\pi\rho\delta$ $\tau\eta$ s $\xi\chi\theta\xi$ s $\kappa\tau\lambda$.: a literal translation of the Hebrew phrase, which is condensed into 'heretofore' in R.V. Yesterday and the day before is meant to cover all past time. The meaning of $\pi\rho\delta$ $\tau\eta$ s $\xi\chi\theta\xi$ s must not be pressed: its form is assimilated to that of $\pi\rho\delta$ $\tau\eta$ s $\tau\rho i\tau\eta$ s, Ex. 21^{29} : Dt. 4^{42} . This use of $\pi\rho\delta$ in expressions of time became common in later Greek, owing apparently to its coincidence with Latin idiom. Jos. Ant. XIII 9 § $2\pi\rho\delta$ $\delta\kappa\tau\omega$ $\epsilon l\delta\omega$ $\Phi\epsilon\beta\rho\sigma\nu\alpha\rho l\omega\nu$: Plut. $C\alpha s$. 63

πρὸ μιᾶς ἡμέρας = ante unum diem; Sulla 27 πρό μιας νωνών Κυντιλίων, 37 πρό δυείν ἡμερων ή έτελεύτα. Here we cannot suspect any Roman influence to have been at work, and the occurrence in Herodotus of the phrase πρδ πολλοῦ in the sense of 'long before' indicates a tendency to this use of the preposition in pure Greek. We find πρδ μικροῦ χρόνου in ii Mac. 106. -ίσχνόφωνος: cp. 630, where the Hebrew is different. This word, which naturally means 'thin-voiced,' is used as though it were loχόφωνος of a person with an impediment in his speech. Aristotle (Probl. XI 35) says that the lσχνόφωνοι are incapable of speaking low because of the effort that is required to overcome the obstruction to their voice. In Probl. XI 30 loxvoφωνία is distinguished from τραυλότης and $\psi \in \lambda \lambda \delta \tau \eta s$. A person is τραυλός who is unable to pronounce some par-

Exodus IV 17 11 είπεν δὲ Κύριος πρὸς Μωυσῆν "Τίς ἔδωκεν έγώ είμι." στόμα ἀνθρώπω, καὶ τίς ἐποίησεν δύσκωφον καὶ κωφόν, βλέποντα καὶ τυφλόν; οὖκ ἐγὼ ὁ θεός; 12 καὶ νῦν πορεύου καὶ ἐγὼ ἀνοίξω τὸ στόμα σου, καὶ συμβιβάσω σε ὁ μέλλεις λαλησαι." 18 καὶ εἶπεν Μωυσης " Δέομαι, Κύριε, προχείρισαι δυνάμενον άλλον δυ ἀποστελεῖς." 14 καὶ θυμωθεὶς ὀργή Κύριος ἐπὶ Μωυσῆν εἶπεν "Οὐκ ἰδοὺ 'Ααρων ὁ ἀδελφός σου ό Λευείτης; ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι καὶ ίδου αυτός έξελευσεται είς συνάντησιν σοι, και ίδων σε γαρήσεται έν έαυτῶ. 15 καὶ έρεῖς πρὸς αὐτὸν καὶ δώσεις τὰ ρήματά μου είς τὸ στόμα αὐτοῦ καὶ έγω ἀνοίξω τὸ στόμα σου καὶ τὸ στόμα αὐτοῦ, καὶ συμβιβάσω ὑμᾶς ἃ ποιήσετε. 16 καὶ αὐτός σοι λαλήσει πρὸς τὸν λαόν, καὶ αὐτὸς ἔσται σου στόμα · σὺ δὲ αὐτῷ ἔση τὰ πρὸς τὸν θεόν. 17 καὶ την

ticular letter, whereas the $\psi \epsilon \lambda \lambda \delta s$ exaggerates some letter or syllable, but $l\sigma \chi \nu o \phi \omega \nu l a$ consists in an inability to attach one syllable quickly to another. Herodotus (IV 155) seems to use the words synonymously — $\pi \dot{\alpha} i s$ $l\sigma \chi \nu \dot{\delta} \phi \omega \nu o s$ kal $\tau \rho a \nu \lambda \dot{\delta} s$, $\tau \dot{\phi}$ o $\delta \nu o \mu a$ $\dot{\epsilon} \tau \dot{\epsilon} \theta \eta$ Bá $\tau \tau o s$.

11. δύσκωφον: used by Aristotle in the sense of 'stone-deaf.' Here however it is used for 'dumb,' while κωφός (which in itself may mean either 'deaf' or 'dumb') is here reserved for 'deaf.'

12. συμβιβάσω σε: I will instruct thee. Cp. v. 15, 18^{13} : Jdg. 13^8 : Is. 40^{13} : i Cor. 2^{16} . Also προβιβάσεις Dt. 6^7 . Προσβιβάζειν is used by classical writers in a somewhat similar sense. Plat. Men. 74 B, Phdr. 229 E: Xen. Mem. I 2 § 17.

14. 'Aapáv: as Aaron was three years older than Moses (77), we may

suppose that the order for the destruction of male infants was subsequent to his birth. — δ According: Moses was as much a Levite as Aaron (Ex. 62): but to the mind of the writer the word probably signified function rather than descent, so that its use here involves an anachronism. — σ ol: added in the LXX, the meaning no doubt being "for thee."

16. $\tau \dot{\alpha}$ πρὸς τὸν θεόν: the Greek translator has substituted this abstract expression for the blunter 'for God' of the original. Aaron, instead of taking his instructions directly from God (as Moses does), is to take them from Moses. Τὰ πρὸς τὸν θεόν (= his relations with God) may therefore be taken to mean "his medium of communication with God." This seems to typify the relation of the priest to the prophet under the ideal Hebrew theocracy.

Exodus IV 18

ράβδον ταύτην την στραφείσαν είς ὄφιν λήμψη έν τη χειρί σου, έν ή ποιήσεις έν αὐτη τὰ σημεία."

18 Έπορεύθη δε Μωυσής καὶ ἀπέστρεψεν πρὸς Ἰοθὸρ τὸν γαμβρον αὐτοῦ καὶ λέγει "Πορεύσομαι καὶ ἀποστρέψω πρὸς τοὺς ἀδελφούς μου τοὺς ἐν Αἰγύπτω, καὶ ὄψομαι εἰ ἔτι ζῶσιν." καὶ εἶπεν Ἰοθὸρ Μωυση "Βάδιζε ύγιαίνων." μετὰ δὲ τὰς ήμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπ-19 είπεν δὲ Κύριος πρὸς Μωυσῆν ἐν Μαδιάμ " Βάδιζε απελθε είς Αίγυπτον· τεθνήκασιν γάρ πάντες οι ζητουντές 20 ἀναλαβών δὲ Μωυσῆς τὴν γυναῖκα καὶ σου την ψυχήν." τὰ παιδία ἀνεβίβασεν αὐτὰ ἐπὶ τὰ ὑποζύγια, καὶ ἐπέστρεψεν είς Αίγυπτον · έλαβεν δέ Μωυσης την ράβδον την παρά τοῦ θ εοῦ ἐν τῆ χειρὶ αὐτοῦ. 21 εἶπεν δὲ Κύριος πρὸς Μωυσῆν "Πορευομένου σου καὶ ἀποστρέφοντος εἰς Αἴγυπτον, ὅρα πάντα τὰ τέρατα ἃ ἔδωκα ἐν ταῖς χερσίν σου, ποιήσεις αὐτὰ έναντίον Φαραώ· έγω δε σκληρυνώ την καρδίαν αὐτοῦ, καὶ οὐ μὴ ἐξαποστείλη τὸν λαόν. 22 σὰ δὲ ἐρεῖς τῷ Φαραώ ' Τάδε λέγει Κύριος " Τίὸς πρωτότοκός μου Ἰσραήλ · 23 εἶπα δέ σοι ' Έξαπόστειλον τὸν λαόν μου ίνα μοι λατρεύση : εί μεν οῦν μη βούλει έξαποστείλαι αὐτούς, ὅρα οῦν, ἐγὼ ἀποκτέννω τὸν υἱόν σου τὸν πρωτότοκον."

27 Εἶπεν δὲ Κύριος πρὸς ᾿Ααρών " Πορεύθητι εἰς συνάντησιν Μωσεῖ εἰς τὴν ἔρημον · " καὶ ἐπορεύθη καὶ συνήντησεν αὐτῷ

^{17.} την στραφείσαν είς όφιν: added in the LXX Στρέφειν = classical τρέπειν. — ἐν ἡ . . . ἐν αὐτή : § 69.

^{18.} Bάδιζε ὑγιαίνων: 'Τγίαινε corresponds to the Latin vale as a formula of leave-taking. — μετὰ δὲ . . . Αἰ-γύπτου: these words are repeated from 228. They are not in the Hebrew and do not suit the context. On the form of expression see 211 n.

^{19.} Βάδιζε ἄπελθε: a literal translation from the Hebrew. Cp. βάσκ tθι in Homer and vade age in Vergil.

^{20.} τὰ παιδία: for the names of Moses' sons see 183, 4.

^{23.} ἀποκτέννω: the present of stem κτεν- is here strengthened by nasalisation instead of by inserting ι.

έν τῷ ὄρει τοῦ θεοῦ, καὶ κατεφίλησαν ἀλλήλους. ανήγγειλεν Μωυσής τω 'Ααρών πάντας τους λόγους Κυρίου οθς ἀπέστειλεν καὶ πάντα τὰ ῥήματα ἃ ἐνετείλατο αὐτῷ. 29 έπορεύθη δε Μωυσής καὶ 'Ααρών, καὶ συνήγαγον τὴν γερουσίαν τῶν υίῶν Ἰσραήλ. 30 καὶ ἐλάλησεν ᾿Ααρὼν πάντα τὰ ρήματα ταῦτα ἃ ἐλάλησεν ὁ θεὸς πρὸς Μωυσῆν, καὶ ἐποίησεν τὰ σημεῖα ἐναντίον τοῦ λαοῦ. 81 καὶ ἐπίστευσεν ὁ λαός, καὶ ἐχάρη ὅτι ἐπεσκέψατο ὁ θεὸς τοὺς υίοὺς Ισραήλ καὶ ὅτι εἶδεν αὐτῶν τὴν θλίψιν κύψας δὲ ὁ λαὸς 1 Καὶ μετὰ ταῦτα εἰσῆλθεν Μωυσῆς καὶ προσεκύνησεν. 'Ααρων προς Φαραω καὶ εἶπαν αὐτῷ "Τάδε λέγει Κύριος ὁ θεὸς Ἰσραήλ ' Ἐξαπόστειλον τὸν λαόν μου, ἴνα μοι ἐορτάσωσιν έν τη έρημω." καὶ εἶπεν Φαραώ "Τίς έστιν οὖ εἰσακούσομαι της φωνης αὐτοῦ ώστε έξαποστείλαι τοὺς υίοὺς Ίσραήλ; οὐκ οἶδα τὸν κύριον, καὶ τὸν Ἰσραήλ οὐκ έξαποστέλλω." ⁸καὶ λέγουσιν αὐτῷ "Ο θεὸς τῶν Ἐβραίων προσκέκληται ήμας πορευσόμεθα οὖν όδον τριῶν ἡμερῶν είς την έρημον, όπως θύσωμεν τῷ θεῷ ἡμῶν, μή ποτε συναντήση ήμιν θάνατος ή φόνος." *καὶ εἶπεν αὐτοις ὁ βασιλεὺς Αἰγύπτου " Ίνα τί, Μωυση καὶ 'Ααρών, διαστρέφετε τὸν λαόν μου ἀπὸ τῶν ἔργων; ἀπέλθατε ἔκαστος ὑμῶν πρὸς τὰ ἔργα αὐτοῦ." δκαὶ εἶπεν Φαραώ "Ἰδοὺ νῦν πολυπληθεῖ ὁ λαός.

27. τῷ ὄρει τοῦ θεοῦ: iii K. 198 n.

28. οδς άπέστειλεν: wherewith he had sent him. An irregular attraction of the relative. Cp. 65 δν . . . καταδουλοῦνται.

29. ἐπορεύθη . . . συνήγαγον: in this change from singular to plural the Greek exactly follows the Hebrew. Συνάγειν is the verb to which συναγωγή (128) belongs. Josephus (Ant. II 13 § 1) makes the elders go out to meet

Moses and Aaron, having heard of their coming.

 Τάδε λέγει Κύριος: instead of these words Josephus here makes Moses recount to the new Pharaoh his services against the Ethiopians.

2. of . . . atrov: § 69.

5. πολυπληθεί: is numerous. The word occurs in the LXX only here, in Lev. 11⁴² δ πολυπληθεί ποσίν, and Dt. 7⁷ πολυπληθείτε παρά πάντα τὰ ξθνη.



μη οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων." ⁶συνέταξεν δέ Φαραω τοῖς ἐργοδιώκταις τοῦ λαοῦ καὶ τοῖς γραμματεῦσιν λέγων τι Οὐκέτι προστεθήσεται διδόναι ἄχυρον τῶ λαῶ εἰς την πλινθουργίαν καθάπερ έχθες καὶ τρίτην ημέραν αὐτοὶ πορευέσθωσαν καὶ συναγαγέτωσαν έαυτοῖς άχυρα. την σύνταξιν της πλινθίας ής αὐτοὶ ποιοῦσιν καθ' έκάστην ήμεραν επιβαλείς αὐτοίς, οὐκ ἀφελείς οὐδέν · σχολάζουσιν γάρ, διὰ τοῦτο κεκράγασιν λέγοντες ' Ἐγερθῶμεν καὶ θύσωμεν τῷ θεῷ ἡμῶν. βαρυνέσθω τὰ ἔργα τῶν ἀνθρώπων τούτων, καὶ μεριμνάτωσαν ταῦτα, καὶ μὴ μεριμνάτωσαν ἐν 10 κατέσπευδον δε αὐτοὺς οἱ ἐργοδιῶκται λόγοις κενοίς." καὶ οἱ γραμματεῖς, καὶ ἔλεγον πρὸς τὸν λαὸν λέγοντες "Τάδε λέγει Φαραώ 'Οὐκέτι δίδωμι ὑμῖν ἄχυρα · 11 αὐτοὶ πορευόμενοι συλλέγετε έαυτοις άχυρα όθεν έαν ευρητε, ου γαρ άφαιρειται ἀπὸ τῆς συντάξεως ὑμῶν οὐθέν." 12 καὶ διεσπάρη ὁ λαὸς ἐν όλη γη Αιγύπτω συναγαγείν καλάμην είς άχυρα · 18 οί δὲ έργοδιωκται κατέσπευδον αὐτοὺς λέγοντες "Συντελεῖτε τὰ έργα τὰ καθήκοντα καθ' ἡμέραν καθάπερ καὶ ὅτε τὸ ἄχυρον έδίδοτο ύμιν." ¹⁴καὶ έμαστιγώθησαν οἱ γραμματεῖς τοῦ γένους των υίων Ἰσραήλ οι κατασταθέντες ἐπ' αὐτοὺς ὑπὸ τῶν ἐπιστατῶν τοῦ Φαραώ, λέγοντες " Διὰ τί οὐ συνετελέσατε

6. συνέταξεν: gave orders to. Cp.
618, 1236: Nb. 118. Used absolutely in Ex. 912. — γραμματεύσιν: these were Hebrew, not Egyptian, officers. Cp. vs. 14, 19.

7. προστεθήσεται διδόναι: shall it be added to give. The impersonal form of a common construction in Biblical Greek: Gen. 378 n. On the use of straw for bricks Swete (Introd. p. 293) compares Flinders Petrie Papyri II xiv 2 ές τὰ άχυρα πρὸς τὴν πλίνθον. —πλινθουργίαν: in Swete's text only here in LXX. Josephus uses πλινθεία, — ἐχθὲς

καl τρίτην ἡμέραν: a general expression for past time. See 4^{10} n. § 86.

8. σύνταξιν: used by Demosthenes (e.g. pp. 60, 95) of the contributions which Athens levied from her allies. The 'tale' of the bricks in our version = the 'count' of the bricks, i.e. the fixed number which the Israelites were expected to provide. — κεκράγασιν: perfect used as present; found also in good authors, as Soph. Aj. 1236.

14. Aéyovres: here we have a participle which has nothing to agree with except the agent implied in the passive

Exodus V 28 τὰς συντάξεις ύμῶν τῆς πλινθίας καθάπερ ἐχθὲς καὶ τρίτην ημέραν καὶ τὸ τῆς σήμερον;" ¹⁵εἰσελθόντες δὲ οἱ γραμματεις των υίων Ίσραηλ κατεβόησαν πρός Φαραω λέγοντες " Ινα τί ούτως ποιείς τοίς σοίς οἰκέταις: 16 άγυρον οὐ δίδοται τοις οἰκέταις σου, καὶ τὴν πλίνθον ἡμιν λέγουσιν ποιείν, καὶ ἰδοὺ οἱ παίδές σου μεμαστίγωνται · άδικήσεις οὖν τὸν λαόν σου." 17 καὶ εἶπεν αὐτοῖς "Σχολάζετε, σχολασταί έστε· διὰ τοῦτο λέγετε 'Πορευθώμεν θύσωμεν τῷ θεῷ ἡμῶν.' 18 νῦν οὖν πορευθέντες ἐργάζεσθε· τὸ γὰρ ἄγυρον οὐ δοθήσεται ύμιν, και την σύνταξιν της πλινθίας αποδώσετε." δὲ οἱ γραμματεῖς τῶν υἱῶν Ἰσραὴλ ἑαυτοὺς ἐν κακοῖς λέγοντες "Οὐκ ἀπολείψετε τῆς πλινθίας τὸ καθῆκον τῆ ἡμέρα." 20 συνήντησαν δε Μωυσή καὶ 'Ααρών ερχομένοις είς συνάντησιν αὐτοῖς, ἐκπορευομένων αὐτῶν ἀπὸ Φαραώ, 21 καὶ εἶπαν αὐτοῖς "Ιδοι ὁ θεὸς ὑμᾶς καὶ κρίναι, ὅτι ἐβδελύξατε τὴν όσμην ημών έναντίον Φαραώ καὶ έναντίον τών θεραπόντων αὐτοῦ, δοῦναι ρομφαίαν εἰς τὰς χείρας αὐτοῦ ἀποκτείναι 22 Επέστρεψεν δε Μωυσής πρός Κύριον καὶ εἶπεν " Δέομαι, Κύριε, τί ἐκάκωσας τὸν λαὸν τοῦτον; καὶ ἴνα

τί ἀπέσταλκάς με; 28 καὶ ἀφ' οῦ πεπόρευμαι πρὸς Φαραώ

verb έμαστιγώθησαν. This is even more unreasonable than when the construction which precedes is impersonal, as in Gen. 45¹⁶. § 112. — καθάπερ... σήμερον: to-day also as heretofore. Τὸ τῆς σήμερον (ἡμέρας) is a periphrasis for σήμερον. Cp. ἐν τῷ σήμερον Εχ. 13⁴, Dt. ⁴⁴: ἐν τῷ σήμερον ἡμέρα Josh. 5⁶ (cp. 22²⁰). The phrase ἔως τῆς σήμερον ἡμέρας occurs in the Hexateuch in Gen. 19²ձ, 26²ձ, 35⁴: Nb. 22³⁰: Dt. 11⁴: and frequently in Joshua. Epict. Diss. I 11 § 38 ἀπὸ τῆς σήμερον τοίνυν ἡμέρας. See i K. 17¹⁰ n.

- 16. άδικήσεις κτλ.: R.V. 'But the fault is in thine own people.' The original is here obscure.
- 17. σχολασταί ἐστε: more expressive than σχολάζετε. This is a kind of analytic form. Σχολαστής occurs only here in LXX.
- 19. $\lambda \epsilon \gamma o \nu \tau \epsilon s$: here, as in 14, there is a subject $\gamma \rho a \mu \mu a \tau \epsilon \hat{\imath} s$, with which the participle appears to agree, but does not. § 112.
- 21. ἐβδελύξατε: Ye have made... to be abhorred. § 84.— ρομφαίαν: the usual word for a sword in Hellenistic Greek. Cp. Nb. 22²⁸: Lk. 2⁸⁵.



Exodus VI 1

λαλήσαι ἐπὶ τῷ σῷ ὀνόματι, ἐκάκωσεν τὸν λαὸν τοῦτον, καὶ οὐκ ἐρρύσω τὸν λαόν σου." ¹ καὶ εἶπεν Κύριος πρὸς Μωυσῆν "'Ηδη ὄψει ἃ ποιήσω τῷ Φαραώ· ἐν γὰρ χειρὶ κραταιᾳ ἐξαποστελεῖ αὐτούς, καὶ ἐν βραχίονι ὑψηλῷ ἐκβαλεῖ αὐτοὺς ἐκ τῆς γῆς αὐτοῦ."

² Έλάλησεν δὲ ὁ θεὸς πρὸς Μωυσῆν καὶ εἶπεν πρὸς αὐτόν " Εγὼ Κύριος ⁸ καὶ ὤφθην πρὸς 'Αβραὰμ καὶ 'Ισαὰκ καὶ 'Ιακώβ, θεὸς ὧν αὐτῶν, καὶ τὸ ὄνομά μου Κύριος οὐκ ἐδήλωσα αὐτοῖς ⁴ καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτοὺς ὤστε δοῦναι αὐτοῖς τὴν γῆν τῶν Χαναναίων, τὴν γῆν ἣν παρῳκήκασιν, ἐν ἡ καὶ παρῷκησαν ἐπ' αὐτῆς. ⁵ καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν 'Ισραήλ, ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν. ⁶ βάδιζε εἰπὸν τοῖς υἱοῖς 'Ισραὴλ λέγων ' Έγὼ Κύριος, καὶ ἔξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων, καὶ ρύσομαι ὑμᾶς ἐκ τῆς δουλίας, καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλη · ⁷ καὶ λήμψομαι ἐμαυτῷ ὑμᾶς λαὸν ἐμοί, καὶ ἔσομαι ὑμῶν θεός, καὶ γνώσεσθε ὅτι ἐγὼ Κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ τῆς καταδυναστείας

1. ἐν γὰρ χειρί . . . καὶ ἐν κτλ . : the second clause nearly repeats the first, but the Greek translator has varied the phraseology to avoid monotony. The èv denotes the accompanying circumstances. § 91. But on whose part was the strong hand to be? The words might be taken to mean that Pharaoh would be so glad to get rid of the Israelites that he would not only permit but force them to go, and 111, 1238 might be quoted in favour of this A comparison however with v. 6 of this chapter and other passages, such as 148, seems to show that the 'strong hand' here spoken of was to be on the part of Jehovah. It is evidently so understood by the Deuteronomist (Dt. 268) and in Jeremiah (3921).

- 4. τὴν γῆν ἡν . . . ἐπ' αὐτῆς: literally the land which they sojourned, in which they also sojourned upon it. This bit of tautology represents five words in the original—'the land oftheir-sojournings which-they-sojourned in-it.'
 - 5. δν . . . καταδουλοῦνται : 4¹⁸ n.
 - 6. δουλίας : = δουλείας. § 37.
- 7. ἐμαυτῷ . . . ἐμοί: § 13. καταδυναστείας: oppression. The word occurs five times in the LXX, but apparently not elsewhere.

Exodus VI 80

τῶν Αἰγυπτίων ⁸ καὶ ἐξάξω ὑμᾶς εἰς τὴν γῆν εἰς ἣν ἐξέτεινα τὴν χεῖρά μου δοῦναι αὐτὴν τῷ ᾿Αβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ δώσω ὑμῖν αὐτὴν ἐν κλήρῳ · ἐγὼ Κύριος.'" ⁹ ἐλάλησεν δὲ Μωυσῆς οὖτως τοῖς υἱοῖς Ἰσραήλ · καὶ οὐκ εἰσήκουσαν Μωυσῆ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν.

10 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν λέγων 11 " Εἴσελθε λάλησον Φαραὼ βασιλεῖ Αἰγύπτου ἴνα ἐξαποστείλη τοὺς υἰοὺς Ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ." 12 ἐλάλησεν δὲ Μωυσῆς ἔναντι Κυρίου λέγων " Ἰδοὺ οἱ υἰοὶ Ἰσραὴλ οὐκ εἰσήκουσάν μου, καὶ πῶς εἰσακούσεταί μου Φαραώ; ἐγὼ δὲ ἄλογός εἰμι." 18 εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ 'Ααρών, καὶ συνέταξεν αὐτοῖς πρὸς Φαραὼ βασιλέα Αἰγύπτου ὧστε ἐξαποστεῖλαι τοὺς υἰοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

28* Η ἡμέρα ἐλάλησεν Κύριος Μωυσῆ ἐν γῆ Αἰγύπτω ²⁹ καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων " Ἐγὼ Κύριος · λάλησον πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐγὼ λέγω πρὸς σέ." ⁸⁰ καὶ εἶπεν Μωυσῆς ἐναντίον Κυρίου " Ἰδοὺ ἐγὼ ἰσχνόφωνός εἰμι, καὶ πῶς εἰσακούσεταί μου Φαραώ;"

- 9. εἰσήκουσαν Μωυσή: so in Herodotus εἰσακούειν = 'obey' takes a dative. In v. 12 below it has a genitive.
- 12. εναντι: § 97. άλογος: destitute, not of the inner, but of the outer, λόγος, or, as it was sometimes called, the λογὸς προφορικός. This is a bold rendering of the Hebrew, which means 'of uncircumcised lips.' The same original is rendered in 30 by $l\sigma\chi\nu\delta$ -φωνος.
- 13. συνέταξεν αύτοις πρός: gave them a commission to. Cp. 58.—πρὸς Φαραώ: before this the Hebrew has the words 'unto the children of

Israel and,' which are not in the LXX.

- 28. Ἡ ἡμέρς . . . καὶ ἐλάλησεν: to supply before this καὶ ἐγένετο to which the Hebrew points, would make the passage more in accordance with LXX grammar, but it would not relieve it of its tautology, which may be surmised to arise from a mixture of documents.
- 29. και έγω λέγω: the sense requires α to be supplied before this.
- 30. καl είπεν Μωυσής: $6^{80}-7^2$ is a repetition with variations of 4^{10-16} . Here the communication made by the Lord to Moses is in Egypt instead of in the land of Midian.

Exodus VII 1 1καὶ εἶπεν Κύριος πρὸς Μωυσην λέγων "1δοὺ δέδωκά σε θεὸν Φαραώ, καὶ ᾿Ααρων ὁ ἀδελφός σου ἔσται σου προφήτης · 2 σὺ δὲ λαλήσεις αὐτῶ πάντα όσα σοι ἐντέλλομαι, ὁ δὲ 'Ααρων ο άδελφος σου λαλήσει προς Φαραω ωστε έξαποστείλαι τοὺς υίοὺς Ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ. εἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραώ, καὶ πληθυνῶ τὰ σημεῖά μου καὶ τὰ τέρατα ἐν γῆ Αἰγύπτω· ⁴καὶ οὐκ εἰσακούσεται ὑμῶν Φαραώ. καὶ ἐπιβαλῶ τὴν χεῖρά μου ἐπ' Αἴγυπτον, καὶ έξάξω σὺν δυνάμει μου τὸν λαόν μου τοὺς υίοὺς Ἰσραὴλ ἐκ γης Αιγύπτου συν εκδικήσει μεγάλη . δκαι γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι Κύριος, ἐκτείνων τὴν χεῖρα ἐπ' Αίγυπτον καὶ έξάξω τοὺς υίοὺς Ἰσραὴλ ἐκ μέσου αὐτῶν." 6 έποίησεν δε Μωυσής καὶ Ααρών καθάπερ ένετείλατο αὐτοῖς Κύριος, οὖτως ἐποίησαν. Μωυσῆς δὲ ἦν ἐτῶν ὀγδοήκοντα, 'Ααρων δε ο άδελφος αὐτοῦ ετων ογδοήκοντα τριων, ήνίκα έλάλησεν πρός Φαραώ.

⁸ Καὶ εἶπεν Κύριος πρὸς Μωυσην καὶ 'Ααρων λέγων ⁹" Καὶ ἐὰν λαλήση πρὸς ὑμᾶς Φαραω λέγων ' Δότε ἡμῖν σημεῖον ἡ τέρας,' καὶ ἐρεῖς 'Ααρων τῷ ἀδελφῷ σου ' Λάβε τὴν ράβδον καὶ ρίψον ἐπὶ τὴν γην ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἔσται δράκων.'" ¹⁰ εἰσηλθεν δὲ Μωυσης καὶ 'Ααρων ἐναντίον Φαραω καὶ τῶν θεραπόντων αὐτοῦ, καὶ ἐποίησαν οὕτως καθάπερ ἐνετείλατο αὐτοῖς Κύριος · καὶ ἔριψεν 'Ααρων τὴν ράβδον ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἐγένετο δράκων.
¹¹ συνεκάλεσεν δὲ Φαραω τοὺς σοφιστὰς Αἰγύπτου καὶ τοὺς

Φαραώ: dative. — προφήτης: in its primary meaning of 'forth-teller,' 'spokesman.'

^{3.} σημεία . . . και τέρατα: this is the first instance of this combination so common afterwards both in the Old and New Testament; e.g. Dt. 484, 622,

^{719:} Dan. O' 434: Mt. 2424. Cp. Jos. B. J. Præm. § 11 και τὰ πρὸ ταύτης (the capture of Jerusalem) σημεῖα και τέρατα.

^{10.} $\epsilon \rho \iota \psi \epsilon \nu := \epsilon \rho \rho \iota \psi \epsilon \nu$. § 37.

^{11.} σοφιστάς: in LXX only here and in Daniel, where Theodotion has

Exodus VII 19

φαρμακούς καὶ ἐποίησαν καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν ὡσαύτως, 12 καὶ ἔρριψαν ἔκαστος τὴν ράβδον αὐτῶν, καὶ ἐγένοντο δράκοντες καὶ κατέπιεν ἡ ράβδος ἡ ᾿Ααρῶν τὰς ἐκείνων ράβδους. 18 καὶ κατίσχυσεν ἡ καρδία Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐνετείλατο αὐτοῖς Κύριος.

¹⁴ Εἶπεν δὲ Κύριος πρὸς Μωυσῆν " Βεβάρηται ἡ καρδία Φαραὼ τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν. ¹⁵ βάδισον πρὸς Φαραὼ τὸ πρωί · ἰδοὺ αὐτὸς ἐκπορεύεται ἐπὶ τὸ ὕδωρ, καὶ ἔση συναντῶν αὐτῷ ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ · καὶ τὴν ράβδον τὴν στραφεῖσαν εἰς ὄφιν λήμψη ἐν τῆ χειρί σου, ¹⁶ καὶ ἐρεῖς πρὸς αὐτόν ' Κύριος ὁ θεὸς τῶν ' Εβραίων ἀπέσταλκέν με πρὸς σὲ λέγων " ' Εξαπόστειλον τὸν λαόν μου ἴνα μοι λατρεύση ἐν τῆ ἐρήμῳ · ' καὶ ἰδοὺ οὐκ εἰσήκουσας ἔως τούτου. ¹⁷ τάδε λέγει Κύριος " Έν τούτῳ γνώση ὅτι ἐγὼ Κύριος · ' ἰδοὺ ἐγὼ τύπτω τῆ ράβδω τῆ ἐν τῆ χειρί μου ἐπὶ τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ, καὶ μεταβαλεῖ εἰς αἶμα · ¹⁸ καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ, καὶ μεταβαλεῖ εἰς αἶμα · ¹⁸ καὶ οἱ ἰχθύες οἱ ἐν τῷ σονται οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ. ' · ¹⁹ εἶπεν δὲ Κύριος πρὸς Μωυσῆν " Εἰπὸν ' Ααρὼν τῷ ἀδελφῷ σου ' Λάβε τὴν ράβδον σου ἐν τῆ χειρί σου, καὶ ἔκτεινον τὴν χεῖρά

σοφοί and in one passage (1^{20}) έπαοιδοί. — φαρμακούς: cp. 9^{11} , 22^{18} φαρμακούς ού περιποιήσετε. The use of φαρμακός for a 'medicine-man' or 'sorcerer' seems to be peculiar to Biblical Greek Dan. O' 2^{2} , 5^{7} , 8. — ἐπαοιδοί: = έπφοί, enchanters. Cp. 22, 8^{7} , 18, 19: i K. 6^{2} : Dan. O' 2^{2} , 2^{3} etc. The contracted form does not occur in the LXX.— φαρμακίαις: = φαρμακείαις. § 37.

13. κατίσχυσεν: intransitive, was strong. Cp. 17.

βεβάρηται: a Hebraism, for which cp. 8^{15, 32}, 9^{7, 34}. The form βαρεῖν

occurs in the LXX only here and in ii Mac. 139 βεβαρημένος. Βαρύνειν is common.

15. έση συναντών: analytic form of the future. § 72.— έπι τὸ χείλος τοῦ ποταμοῦ: § 95.

17. τύπτω . . . ἐπὶ τὸ ὕδωρ: as in English, 'smite upon the water.'

18. ἐποζέσει: future of ἐπόζειν. We have the acrist in 21 and in 16^{20, 24}. These are all the occurrences in the LXX.

19. είπεν δὲ κτλ.: this verse is inconsistent with 15-18 and contradicts

Exodus VII 20

σου έπὶ τὰ ὕδατα Αἰγύπτου καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν καὶ έπὶ τὰς διώρυγας αὐτῶν καὶ ἐπὶ τὰ ἔλη αὐτῶν καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν, καὶ ἔσται αἷμα.''' καὶ ἐγένετο αἷμα έν πάση γη Αἰγύπτου, έν τε τοῖς ξύλοις καὶ έν τοῖς λίθοις. 20 καὶ ἐποίησαν ούτως Μωυσής καὶ ᾿Ααρὼν καθάπερ ἐνετείλατο αὐτοῖς Κύριος καὶ ἐπάρας τῆ ράβδω αὐτοῦ ἐπάταξεν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ μετέβαλεν πᾶν τὸ ὕδωρ τὸ ἐν τῷ ποταμώ είς αΐμα. 21 καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ ἐτελεύτησαν, καὶ ἐπώζεσεν ὁ ποταμός, καὶ οὐκ ἡδύναντο οἱ Αἰγύπτιοι πιείν ύδωρ έκ του ποταμού, καὶ ήν τὸ αξμα έν πάση γή 22 ἐποίησαν δὲ ώσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγύπτου. Αίγυπτίων ταις φαρμακίαις αὐτῶν καὶ ἐσκλήρυνεν ἡ καρδία Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ εἶπεν Κύριος. 28 έπιστραφείς δε Φαραώ είσηλθεν είς τὸν οἶκον αὐτοῦ, καὶ οὐκ ἐπέστησεν τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτω. 24 ὤρυξαν δὲ πάντες οἱ Αἰγύπτιοι κύκλφ τοῦ ποταμοῦ ὧστε πιεῖν ὕδωρ άπὸ τοῦ ποταμοῦ, καὶ οὐκ ἡδύναντο πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ · 25 καὶ ἀνεπληρώθησαν έπτὰ ἡμέραι μετὰ τὸ πατάξαι Κύριον τὸν ποταμόν.

24. It is assigned to P.—διώρνγας: canals. Cp. Hdt. vii 23: Strab. IV 1 § 8.
— συνεστηκὸς ὕδωρ: like our standing water.— ἔν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις: R.V. 'both in vessels of wood and in vessels of stone,' which is no doubt the meaning intended here.

20. ἐπάρας τῆ ῥάβδφ αὐτοῦ: cp. 1416.

22. ἐποίησαν δὲ ὡσαύτως: these words are more consistent with the miracle promised in 4° than with that which has been related. — ἐσκλήρυνεν: here intransitive. Cp. 722, 1315. It is generally transitive as in 421, 78, 912,

10^{1, 20, 27}, 11¹⁰, 14^{4, 8, 17}. Cp. Rom. 9¹⁸, Hb. 3⁸.

23. ἐπέστησεν τὸν νοῦν: this explains the elliptical use of ἐφιστάναι which meets us in Greek authors in the sense of 'dwelling' on a subject, e.g. Arist. Ε.Ν. VI 12 § 8, Pol. VII 17 § 12 ὕστερον δ' ἐπιστήσαντες δεῦ διορίσαι μᾶλλον.

24. πάντες of Αιγύπτιοι: What then did the Israelites do for drink? If this statement belongs to the narrative which puts the Israelites away in Goshen, the difficulty is removed. Josephus's explanation (Ant. II 14 § 1)

Exodus VIII 8

1Εἶπεν δὲ Κύριος πρὸς Μωυσῆν "Εἴσελθε πρὸς Φαραὼ καὶ έρεις πρὸς αὐτόν 'Τάδε λέγει Κύριος 'Εξαπόστειλον τὸν λαόν μου ίνα μοι λατρεύσωσιν · ²εί δε μη βούλει σὺ εξαποστείλαι, ίδου έγω τύπτω πάντα τὰ ὅριά σου τοῖς βατράχοις. 8καὶ έξερεύξεται ὁ ποταμὸς βατράχους · καὶ ἀναβάντες εἰσελεύσονται είς τοὺς οἴκους σου καὶ είς τὰ ταμεῖα τῶν κοιτώνων σου καὶ ἐπὶ τῶν κλινῶν σου, καὶ ἐπὶ τοὺς οἴκους τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, καὶ ἐν τοῖς φυράμασίν σου καὶ ἐν τοῖς κλιβάνοις σου • 4καὶ ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου ἀναβήσονται οἱ βάτραχοι." 5 εἶπεν δὲ Κύριος πρὸς Μωυσῆν "Εἰπὸν 'Ααρὼν τῷ ἀδελφῷ σου "Εκτεινον τη χειρί την ράβδον σου έπι τους ποταμούς καὶ ἐπὶ τὰς διώρυγας καὶ ἐπὶ τὰ ἔλη, καὶ ἀνάγαγε τοὺς βατ-6καὶ ἐξέτεινεν 'Ααρών τὴν χείρα ἐπὶ τὰ ὕδατα ράγους.''' Αἰγύπτου, καὶ ἀνήγαγεν τοὺς βατράχους καὶ ἀνεβιβάσθη ό βάτραχος, καὶ ἐκάλυψεν τὴν γῆν Αἰγύπτου. τἐποίησαν δὲ ώσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν, καὶ ἀνήγαγον τοὺς βατράχους ἐπὶ γῆν Αἰγύπτου. 8καὶ ἐκάλεσεν Φαραὼ Μωυσῆν καὶ ᾿Ααρὼν καὶ εἶπεν " Εὖξασθε περί έμου πρός Κύριον, και περιελέτω τους βατράχους ἀπ' ἐμοῦ καὶ ἀπὸ τοῦ ἐμοῦ λαοῦ, καὶ ἐξαποστελῶ αὐτοὺς καὶ

is that the same Nile water which was foul and deadly to the Egyptians was pure and sweet to the Hebrews. — οὐκ ἡδύναντο πιεῖν: Josephus (Ant. II 14 § 1) says that the water caused 'pains and sharp anguish to those who did try to drink of it.'

- Εἴσελθε . . . καὶ ἐρεῖς: § 74.
 Vs. 1-4 end chapter 7 in the Hebrew, but begin chapter 8 in the English.
- 3. τὰ ταμεία τῶν κοιτώνων: bedchambers. § 10. — φυράμασιν: lumps of dough. The word occurs again in

1284 and in Nb. 1520, 21. Cp. Rom. 921: i Cor. 56, 7: Gal. 59. Jos. Ant. II 14 § 2 τάς τε κατ' οἰκον αὐτῶν διαίτας ἡφάνιζον έν βοτοῖς (eatables) εὐρισκόμενοι καὶ ποτοῖς. — κλιβάνοις: κλίβανος = Attic κρίβανος an oven or rather baking-pot.

- 6. δ βάτραχος: collective use of the singular, as in the Hebrew. Cp. 18 τὸν σκνῦφα, 10¹⁸ τὴν ἀκρίδα, 10¹⁴ τοιαύτη ἀκρίς § 48.
- 8. ἐξαποστελώ . . . καλ θύσωσιν : 434 n.

Exodus VIII 9

θύσωσιν τῶ κυρίω." εἶπεν δὲ Μωυσῆς πρὸς Φαραώ "Τάξαι πρὸς μὲ πότε εὖξωμαι περὶ σοῦ καὶ περὶ τῶν θεραπόντων σου καὶ περὶ τοῦ λαοῦ σου, ἀφανίσαι τοὺς βατράχους ἀπὸ σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκιῶν ὑμῶν · πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται." 10 ὁ δὲ εἶπεν "Εἰς αὐοιον." εἶπεν οὖν " Ως εἴρηκας · ἴνα ἴδης ὅτι οὐκ ἔστιν ἄλλος πλην Κυρίου · 11 καὶ περιαιρεθήσονται οἱ βάτραχοι ἀπὸ σοῦ καὶ έκ των οἰκιων ὑμων καὶ ἐκ των ἐπαύλεων καὶ ἀπὸ των θεραπόντων σου καὶ ἀπὸ τοῦ λαοῦ σου · πλην ἐν τῶ ποταμῶ ύπολειφθήσονται." 12 έξηλθεν δε Μωυσης καὶ 'Ααρών ἀπὸ Φαραώ· καὶ ἐβόησεν Μωυσης πρὸς Κύριον περὶ τοῦ ὁρισμοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραώ. 18 ἐποίησεν δὲ Κύριος καθάπερ εἶπεν Μωυσης, καὶ ἐτελεύτησαν οἱ βάτραχοι έκ των οἰκιων καὶ έκ των ἐπαύλεων καὶ ἐκ των ἀγρων. 14 καὶ συνήγαγον αὐτοὺς θιμωνιὰς θιμωνιάς, καὶ ὤζεσεν ἡ 15 ίδων δε Φαραω ότι γέγονεν ανάψυξις, έβαρήνθη ή καρδία αὐτοῦ καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν Κύριος.

- Τάξαι πρὸς μὲ κτλ.: Arrange with me when I am to pray. The Hebrew differs here. See R.V.
- 10. οὐκ ἔστιν ἄλλος πλην Κυρίου: again a slight difference from the Hebrew. See R.V.
- 11. ἐπαύλεων: genitive plural of ἔπαυλις, a word which bears different meanings, one of which is 'cattleshed,' as in Nb. 32^{16, 24, 36}, another 'village,' as in i Chr. 4^{32, 33}. In the Hebrew there is nothing to correspond to the word in this passage, though there is in v. 13.
- 12. όρισμοῦ: Hebrew, 'about the matter of the frogs.' The Greek rendering is a curious one. Can it mean about the limitation of the frogs (to the

river), with reference to v. 5? — Φαραά: dative, as appears from the Hebrew.

- 14. θ thwith θ thwith: heaps upon heaps. A Hebraism. § 85. θ thwith $= \theta \eta \mu \omega \nu d$ is a longer form of $\theta \eta \mu \omega \nu a$ heap, connected with $\tau i \theta \eta \mu \omega$. For the word cp, i Mac. 114. It occurs seven times in the LXX.
- 15. ἰδὼν δὲ Φαραώ . . . ἐβαρύνθη ἡ καρδία αὐτοῦ: nominativus pendens, of which there are plenty of instances in classical Greek. There is nothing to suggest this license in the Hebrew, which runs literally thus 'And Pharaoh saw . . . and he made heavy his heart.' § 80. ἀνάψυξις: literally a cooling. Here a respite. The word occurs only here in the LXX.

Exodus VIII 21

16 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν "Εἰπὸν 'Ααρών ' Ἐκτεινον τῆ χειρὶ τὴν ῥάβδον σου καὶ πάταξον τὸ χῶμα τῆς γῆς, καὶ ἔσονται σκνῦφες ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάση γῆ Αἰγύπτου.' ¹⁷ ἐξέτεινεν οὖν 'Ααρὼν τῆ χειρὶ τὴν ῥάβδον καὶ ἐπάταξεν τὸ χῶμα τῆς γῆς, καὶ ἐγένοντο οἱ σκνῦφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν · καὶ ἐν παντὶ χώματι τῆς γῆς ἐγένοντο οἱ σκνῦφες. ¹⁸ ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ ταῖς φαρμακίαις αὐτῶν ἐξαγαγεῖν τὸν σκνῦφα, καὶ οὐκ ἢδύναντο · καὶ ἐγένοντο οἱ σκνῦφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. ¹⁹ εἶπαν οὖν οἱ ἐπαοιδοὶ τῷ Φαραώ " Δάκτυλος θεοῦ ἐστὶν τοῦτο · " καὶ ἐσκληρύνθη ἡ καρδία Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθ ὑπερ ἐλάλησεν Κύριος.

20 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν "'Ορθρισον τὸ πρωὶ καὶ στῆθι ἐναντίον Φαραώ· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται ἐπὶ τὸ ὕδωρ, καὶ ἐρεῖς πρὸς αὐτόν 'Τάδε λέγει Κύριος "'Εξαπόστε - λον τὸν λαόν μου ἴνα μοι λατρεύσωσιν ἐν τῆ ἐρήμῳ· ²¹ ἐὰν δὲ μὴ βούλη ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπαποστέλλω ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυιαν, καὶ πλησθήσονται αἱ

16. τὸ χῶμα τῆς γῆς: cp. Job 1419. χωμα is properly earth thrown up (by the spade), the result of the process signified by χώννυμι or χόω. From this general sense we have $\chi \hat{\omega} \mu \alpha = Latin$ agger, while here the word signifies loose earth, answering to the Hebrew word which is rendered dust. - okvi**φεs**: nominative singular σκνίψ. In Ps. 10431 σκνεπες: Wisd. 1910 σκνεπα. § 5. Josephus (Ant. II 14 § 3) has φθείρεs and the R.V. 'lice.' Josephus comments on the shamefulness to the Egyptians of this plague. Cp. what Herodotus (II 37) says of the carefulness of the Egyptian priests about avoiding lice on their persons.— ἐν πάση γῆ: § 63.

20. Όρθρισον: δρθρίζειν is Biblical Greek for δρθρεύειν, which occurs only in Tob. 9³, whereas δρθρίζειν is very common in the LXX. *Cp.* Lk. 21⁸⁸.

21. κυνόμυταν: cp. Ps. 77⁴⁵, 104³¹. The common house-fly in Egypt has a poisonous bite, as it has sometimes in England in a very hot summer. As soon as one arrives in the harbour of Alexandria, one has experience of this Egyptian plague. Josephus (Ant. II 14 § 3) seems to give the rein to his

Exodus VIII 22 οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίης, καὶ εἰς τὴν γῆν ἐφ' ῆς είσιν έπ' αὐτης. 22 και παραδοξάσω έν τη ήμέρα ἐκείνη την γην Γέσεμ, εφ' ής ὁ λαός μου ἔπεστιν ἐπ' αὐτης, ἐφ' ής οὐκ έσται έκει ή κυνόμυια. ενα είδης ότι έγω είμι Κύριος ό κύριος πάσης τῆς γῆς. 28 καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ · ἐν δὲ τῆ αὖριον έσται τοῦτο ἐπὶ τῆς γῆς."" 24 έποίησεν δε Κύριος ούτως, καὶ παρεγένετο ή κυνόμυια πλήθος είς τοὺς οἴκους Φαραώ καὶ είς τούς οἴκους τῶν θεραπόντων αὐτοῦ καὶ είς πᾶσαν τὴν γην Αιγύπτου καὶ έξωλεθρεύθη ή γη άπὸ της κυνομυίης. 25 ἐκάλεσεν δὲ Φαραὼ Μωυσῆν καὶ 'Ααρὼν λέγων " Έλθόντες θύσατε τῷ θεῷ ὑμῶν ἐν τῆ γῆ." 26 καὶ εἶπεν Μωυσῆς "Οὐ δυνατον γενέσθαι ούτως το ρήμα τούτο, τὰ γὰρ βδελύγματα τῶν Αἰγυπτίων θύσομεν Κυρίω τῷ θεῷ ἡμῶν ἐὰν γὰρ θύσωμεν τὰ βδελύγματα τῶν Αἰγυπτίων ἐναντίον αὐτῶν, λιθοβοληθησόμεθα. 27 όδον τριών ήμερών πορευσόμεθα είς την έρημον, καὶ θύσομεν τῷ θεῷ ἡμῶν καθάπερ εἶπεν Κύριος 28 καὶ εἶπεν Φαραώ " Ἐγὼ ἀποστέλλω ὑμᾶς, καὶ

fancy here — Θηρίων γάρ παντοίων και πολυτρόπων, ων είς όψιν ούδεις άπηντήκει πρότερον, τὴν χώραν αὐτων έγέμισεν, ὑφ' ων αὐτοί τε ἀπώλλυντο, και ἡ γῆ τῆς ἐπιμελείας τῆς παρὰ των γεωργων ἀπεστέρητο.

22. παραδοξάσω: make remarkable and so distinguish. Cp. the two uses of 'distinguished' in English. The word occurs also in 94, 117: Dt. 2859: Sir. 1018: ii Mac. 380: iii Mac. 29.

23. δώσω διαστολήν: make a separation. The phrase in this sense occurs only here. In i Mac, 87 the meaning is different.— άνα μέσον... και άνα μέσον: a common Hebraism.

24. πλήθος: adverb, in abundance.

The Hebrew runs literally thus—'and fly came heavy to the house of Pharaoh.'—ἐξωλεθρεύθη: from ἐξολεθρεύω. The right form, according to L. & S. is ἐξολοθρεύω, which occurs in iii K. 18⁵ and is adopted by the Revisers in the N.T. (Acts 3²⁸).

26. τὰ γὰρ βδελύγματα κτλ.: this looks as if it referred to sheep or oxen (cp. Gen. 4684), but the Hebrew has the word for 'abomination' in the singular, which may be taken as a cognate accusative after 'sacrifice,' so that the words may mean merely our sacrifice will be an abomination to the Egyptians, i.e. the sight of a foreign ritual will be hateful to them. — λιθοβοληθησόμεθα: λιθοβολεῦν is common in

Exodus IX 4 θύσατε τῶ θεῶ ὑμῶν ἐν τῆ ἐρήμω, ἀλλ' οὐ μακρὰν ἀποτενείτε πορευθήναι είξασθε ούν περί έμου πρός Κύριον." 29 εἶπεν δὲ Μωυσῆς " Οδε ἐγὼ ἐξελεύσομαι ἀπὸ σοῦ καὶ εὖξομαι πρός του θεόν, καὶ ἀπελεύσεται ἀπὸ σοῦ ἡ κυνόμυια καὶ άπὸ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου αὖριον μὴ προσθης έτι, Φαραώ, έξαπατήσαι του μη έξαποστείλαι τον λαον 80 έξηλθεν δε Μωυσης άπο Φαραω καί θυσαι Κυρίω." ηύξατο πρὸς τὸν θεόν · 81 ἐποίησεν δὲ Κύριος καθάπερ εἶπεν Μωυσης, καὶ περιείλεν την κυνόμυιαν ἀπὸ Φαραω καὶ των θεραπόντων αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ, καὶ οὐ κατελείφθη 82 καὶ ἐβάρυνεν Φαραὼ τὴν καρδίαν αὐτοῦ καὶ οὐδεμία. έπὶ τοῦ καιροῦ τούτου, καὶ οὐκ ἡθέλησεν έξαποστείλαι τὸν λαόν.

¹Εἶπεν δὲ Κύριος πρὸς Μωυσῆν "Εἴσελθε πρὸς Φαραὼ καὶ ἐρεῖς αὐτῷ 'Τάδε λέγει Κύριος ὁ θεὸς τῶν Ἐβραίων " Ἐξαπόστειλον τὸν λαόν μου ἴνα μοι λατρεύσωσιν ² εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου ἀλλ' ἔτι ἐνκρατεῖς αὐτοῦ, δίδοὺ χεὶρ Κυρίου ἐπέσται ἐν τοῖς κτήνεσίν σου τοῖς ἐν τοῖς πεδίοις, ἔν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑποζυγίοις καὶ ταῖς καμήλοις καὶ βουσὶν καὶ προβάτοις θάνατος μέγας σφόδρα. ⁴καὶ παραδοξάσω ἐγὼ ἐν τῷ καιρῷ ἐκείνῳ ἀνὰ μέσον τῶν

Biblical Greek, but rare outside of it.

28. οὐ μακρὰν ἀποτενεῖτε πορευθηναι: Hebrew, 'going-to-a-distance ye
shall not go-to-a-distance for-going.'
R.V. 'ye shall not go very far away.'

29. "Όδε ἐγώ: R.V. 'Behold I go out from thee.' The Greek translator seems to have taken the first two words together in the sense of Ecce ego! In the rest of the verse the Greek has the 2d person, while the Hebrew has the 3d. — τοῦ μὴ ἐξαποστείλαι: § 78.

εἰ μὲν οὖν: there is no clause with εἰ δὲ μή to balance this, such as one would expect in classical Greek.
 § 39. — ἐνκρατεῖς: § 37.

3. ὑποζυγίοις: Hebrew, 'asses.'—
ταις καμήλοις: The feminine is the prevailing gender of κάμηλος in the LXX. It is masculine only in Lev. 114: Dt. 147: Jdg. 65: i Esd. 548. —
προβάτοις: Hebrew, 'flocks.' It would seem that the Egyptians kept sheep, notwithstanding their abomination of shepherds.

4. παραδοξάσω: 822 n. — άνα μέσον

κτηνῶν τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν υἱῶν Ἰσραήλ· οὐ τελευτήσει ἀπὸ πάντων τῶν τοῦ Ἰσραήλ υἱῶν ρητόν."" καὶ ἔδωκεν ὁ θεὸς ὅρον λέγων "Ἐν τῷ αὖριον ποιήσει Κύριος τὸ ρῆμα τοῦτο ἐπὶ τῆς γῆς." καὶ ἐποίησεν Κύριος τὸ ρῆμα τοῦτο τῷ ἐπαύριον, καὶ ἐτελεύτησεν πάντα τὰ κτήνη τῶν Αἰγυπτίων· ἀπὸ δὲ τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐκ ἐτελεύτησεν οὐδέν. ⁷ἰδῶν δὲ Φαραῶ ὅτι οὐκ ἐτελεύτησεν ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐδέν, ἐβαρύνθη ἡ καρδία Φαραώ, καὶ οὐκ ἐξαπέστειλεν τὸν λαόν.

⁸ Εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ ᾿Ααρὼν λέγων " Λάβετε ὑμεῖς πλήρεις τὰς χεῖρας αἰθάλης καμιναίας, καὶ πασάτω Μωυσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, ⁹ καὶ γενηθήτω κονιορτὸς ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου · καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἔλκη, φλυκτίδες ἀναζέουσαι, ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ πάσῃ γῇ Αἰγύπτου." ¹⁰ καὶ ἔλα-βεν τὴν αἰθάλην τῆς καμιναίας ἐναντίον Φαραὼ καὶ ἔπασεν αὐτὴν Μωυσῆς εἰς τὸν οὐρανόν, καὶ ἐγένετο ἔλκη, φλυκτίδες ἀναζέουσαι, ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. ¹¹ καὶ οὐκ ἡδύναντο οἱ φαρμακοὶ στῆναι ἐναντίον Μωυσῆ διὰ τὰ ἔλκη · ἐγένετο γὰρ τὰ ἔλκη ἐν τοῖς φαρμακοῖς καὶ ἐν πάσῃ γῇ Αἰγύπτου. ¹² ἐσκλήρυνεν δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθὰ συνέταξεν Κύριος.

¹⁸ Εἶπεν δὲ Κύριος πρὸς Μωυσῆν "' Ορθρισον τὸ πρωὶ καὶ στῆθι ἐναντίον Φαραώ, καὶ ἐρεῖς πρὸς αὐτόν ' Τάδε λέγει

^{...} καλ άνὰ μέσον: 8^{28} n. — ἡητόν: = ἡῆμα, a thing. Gen. 39^{9} n.

 ¹δων δὲ Φαραώ . . . ἐβαρύνθη ἡ καρδία: 8¹⁵ n.

^{8.} alθάλης καμιναίας: soot from the furnace. From 10 it appears that καμιναίας is a substantive depending on

alθάλης. Καμιναΐα does not seem to be so used anywhere else. On the form alθάλη see § 8. — πασάτω: imperative of ἔπᾶσα, 1st agrist of πάσσω.

^{9.} φλυκτίδες: φλυκτίς = φλύκταινα a blister (Ar. Ran. 236) occurs only here in LXX.

Exodus IX 28

Κύριος ὁ θεὸς τῶν Ἐβραίων " Ἐξαπόστειλον τὸν λαόν μου ἵνα λατρεύσωσίν μοι. 14 έν τῷ γὰρ νῦν καιρῷ ἐγὼ ἐξαποστέλλω πάντα τὰ συναντήματά μου είς τὴν καρδίαν σου καὶ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, ἴν' εἰδῆς ὅτι οὐκ ἔστιν ὡς έγὰ ἄλλος ἐν πάση τῆ γῆ. 15 νῦν γὰρ ἀποστείλας τὴν χείρα πατάξω σε, καὶ τὸν λαόν σου θανατώσω, καὶ ἐκτριβήση ἀπὸ τῆς γῆς · 16 καὶ ἔνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι έν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελη τὸ ὄνομά μου ἐν πάση τῆ γῆ. 17 ἔτι οὖν σὰ ἐνποιῆ τοῦ λαοῦ μου τοῦ μη έξαποστείλαι αὐτούς; 18 ίδου έγω υω ταύτην την ώραν αύριον χάλαζαν πολλην σφόδρα, ήτις τοιαύτη οὐ γέγονεν έν Αἰγύπτω ἀφ' ης ημέρας ἔκτισται ἔως της ημέρας ταύτης. 19 νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ οσα σοί έστιν έν τῷ πεδίῳ: πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη όσα σοί έστιν έν τω πεδίω καὶ μη εἰσέλθη εἰς οἰκίαν, πέση δὲ ἐπ' αὐτὰ ἡ χάλαζα, τελευτήσει." ο φοβούμενος τὸ ρημα Κυρίου τῶν θεραπόντων Φαραω συνήγαγεν τὰ κτήνη αὐτοῦ εἰς τοὺς οἴκους 10 ος δὲ μὴ προσέσχεν τῆ διανοία εἰς τὸ ρημα Κυρίου, ἀφηκεν τὰ κτήνη ἐν τοῖς πεδίοις. δὲ Κύριος πρὸς Μωυσῆν "Εκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ ἔσται χάλαζα ἐπὶ πᾶσαν γῆν Αἰγύπτου, ἐπί τε τους ανθρώπους και τα κτήνη και έπι πάσαν βοτάνην την έπὶ τῆς γῆς." εξέτεινεν δὲ Μωυσῆς τὴν χειρα εἰς τὸν οὐρανόν, καὶ Κύριος ἔδωκεν φωνὰς καὶ χάλαζαν, καὶ διέτρε-

14. συναντήματα: literally occurrences, but used here with a sinister meaning to represent the Hebrew word for 'plagues.' Cp. iii K. 8^{37} . So in classical Greek $\tau \dot{\nu} \chi a \iota$ in the plural commonly means 'misfortunes.'

16. διαγγελή: § 24.

17. ἐνποιῆ: § 37.

18. ταύτην την ώραν: accusative of point of time. § 55.— ήτις τοιαύτη: = classical οἴα. A Hebraism, which recurs in v. 24 and 11°. Cp. Ezk. 5° & ... διωια αὐτοῖς. § 69.

21. προσέσχεν . . . els: § 90.
23. φωνάς: voices. A literal translation of the Hebrew word. But thunder was habitually spoken of as

Exodus IX 24 γεν τὸ πῦρ ἐπὶ τῆς γῆς καὶ ἔβρεξεν Κύριος χάλαζαν ἐπὶ πασαν γην Αιγύπτου. 24 ην δε ή χάλαζα καὶ τὸ πῦρ φλογίζον έν τη χαλάζη · ή δε χάλαζα πολλή σφόδρα, ήτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτω ἀφ' ής ἡμέρας γεγένηται ἐπ' αὐτής έθνος. 25 ἐπάταξεν δὲ ἡ χάλαζα ἐν πάση γῆ Αἰγύπτου ἀπὸ άνθρώπου έως κτήνους, καὶ πάσαν βοτάνην την έν τῷ πεδίω έπάταξεν ή χάλαζα, καὶ πάντα τὰ ξύλα τὰ ἐν τοῖς πεδίοις συνέτριψεν ή χάλαζα · 26 πλην έν γη Γέσεμ, οδ ήσαν οί υίοὶ Ἰσραήλ, οὐκ ἐγένετο ἡ χάλαζα. 21 ἀποστείλας δὲ Φαραὼ έκάλεσεν Μωυσην καὶ 'Ααρών καὶ εἶπεν αὐτοῖς " 'Ημάρτηκα τὸ νῦν · ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἀσεβεῖς. 28 εύξασθε οὖν περὶ ἐμοῦ πρὸς Κύριον, καὶ παυσάσθω τοῦ γενηθήναι φωνάς θεοῦ καὶ χάλαζαν καὶ πῦρ καὶ έξαποστελώ ύμας, καὶ οὐκέτι προστεθήσεσθε μένειν." 29 εἶπεν δὲ αὐτῶ Μωυσης "'Ως αν έξέλθω την πόλιν, ἐκπετάσω τὰς χείράς μου, καὶ αἱ φωναὶ παύσονται, καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσται ἔτι· ἵνα γνῶς ὅτι τοῦ κυρίου ἡ γῆ. 80 καὶ σὺ καὶ οί θεράποντές σου ἐπίσταμαι ὅτι οὐδέπω πεφόβησθε τὸν θεόν." 81 τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη · ἡ γὰρ κριθὴ παρεστη-

'the voice of God.' Cp. 48: i K. 12¹⁷. — **Example 18:** this use of $\beta \rho \epsilon \chi \epsilon \iota \nu$ for 'to rain' is common in Biblical Greek, e.g. Gen. 2⁵, 19²⁴: Mt. 4⁴⁵: Lk. 17²⁹. It is condemned by Phrynichus as non-Attic (Swete Introd. p. 296).

25. ἀπό . . . ‱: Hebraism. § 92.

29. ὡς ἄν: as soon as. Cp. Ceb. Tab. IV ὡς ἀν εἰσέλθωσιν εἰς τὸν βίον, IX ὡς ἀν παρέλθης: in N.T. Phil. 2²8 ὡς ἀν ἀπίδω τὰ περὶ ἐμέ. — ἐξέλθω τὴν πόλιν: cp. 12²² οὐκ ἐξελεύσεσθε ἔκαστος τὴν θύραν. This transitive use of ἐξέρχεσθαι, like Latin egredi, is not unknown to classical writers, but it is

here used because it exactly reflects the original.

30. πεφόβησθε: for the perfect used as present cp. Soph. Aj. 139—μέγαν δκνον ξχω και πεφόβημαι. The R.V. has here 'ye will not fear.' The vagueness of the Hebrew tense-system renders such variations possible without any difference of reading.—τὸν θεόν: Hebrew, 'JHVH God.'

31. π apeo τ ηκυία: supply $\tilde{\eta}\nu$ —had come, i.e. the ears had formed themselves. Similarly dairy-maids talk of butter 'coming' in the churn. The Hebrew word here is Abib, which is also the name of the month in which

Εχούμε Χ 8 κυΐα, τὸ δὲ λίνον σπερματίζον · 82 ὁ δὲ πυρὸς καὶ ἡ ὅλυρα οὐκ ἐπλήγησαν, ὅψιμα γὰρ ἦν. 83 ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραὼ ἐκτὸς τῆς πόλεως καὶ ἐξέτεινεν τὰς χεῖρας πρὸς Κύριον · καὶ αἱ φωναὶ ἐπαύσαντο, καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσταξεν οὐκέτι ἐπὶ τὴν γῆν. 84 ἰδὼν δὲ Φαραὼ ὅτι πέπαυται ὁ ὑετὸς καὶ ἡ χάλαζα καὶ αἱ φωναί, προσέθετο τοῦ ἀμαρτάνειν, καὶ ἐβάρυνεν αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ. 85 καὶ ἐσκληρύνθη ἡ καρδία Φαραώ, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ἰσραήλ, καθάπερ ἐλάλησεν Κύριος τῷ Μωυσῆ.

¹Εἶπεν δὲ Κύριος πρὸς Μωυσῆν λέγων "Εἴσελθε πρὸς Φαραώ· ἔγὼ γὰρ ἐσκλήρυνα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ, ἴνα ἑξῆς ἐπέλθη τὰ σημεῖα ταῦτα ἐπ' αὐτούς· ²ὅπως διηγήσησθε εἰς τὰ ὧτα τῶν τέκνων ὑμῶν καὶ τοῖς τέκνοις τῶν τέκνων ὑμῶν ὄσα ἐμπέπαιχα τοῖς Αἰγυπτίοις, καὶ τὰ σημεῖά μου ἃ ἐποίησα ἐν αὐτοῖς, καὶ γνώσεσθε ὅτι ἐγὼ Κύριος." ⁸εἰσῆλθεν δὲ Μωυσῆς καὶ 'Ααρὼν ἐναντίον Φαραὼ καὶ εἶπαν αὐτῷ "Τάδε λέγει Κύριος ὁ θεὸς τῶν 'Εβραίων ' Εως τίνος οὐ βούλει ἐντραπῆναί με; ἐξαπόστειλον

the buds spring. — σπερματίζου: was in seed. The word occurs in the LXX only here and in Lvt. 12².

32. δλυρα: Gen. 40¹⁶ n. — δψιμα: late crops, as compared with the barley and flax. The Hebrew word corresponding to δψιμα is of doubtful meaning. R.V. 'not grown up.' For δψιμος cp. Xen. Œc. XVII 4 and in N.T. St. James 5⁷.

ἐγὼ γὰρ ἐσκλήρυνα κτλ.: cp. the Greek conception of Até as exemplified by the tragedians, e.g. Soph. Ant. 621-4: also the Prophets, as Is. 69.10. Here the final cause of hardening Pharaoh's heart is explained to be that God might exhibit his power as a deliverer of

Israel. — ἵνα ἰξῆς ἐπέλθη κτλ.: the Greek here differs slightly from the Hebrew. See R.V.

2. ἐμπέπαιχα: cp. Nb. 22²⁹. This form of the perfect of ἐμπαίζω is quoted by Veitch from Plutarch Demosth. 9. The earlier form is ἐμπέπαικα as from a dental stem.

3. ἐντραπῆναί με: reverence me. The verb in this sense with a genitive is common in classical Greek from Homer downwards, but with accusative it is post-classical. From the meaning of 'reverence' it is an easy step to that of 'be ashamed,' as in Ps. 344: ii Thes. 314: Tit. 28.

τὸν λαόν μου ἴνα λατρεύσωσίν μοι. ⁴ἐὰν δὲ μὴ θέλης σὺ έξαποστείλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπάγω ταύτην τὴν ὧραν αύριον ἀκρίδα πολλην ἐπὶ πάντα τὰ ὅριά σου · δκαὶ καλύψει την όψιν της γης, και οὐ δυνήση κατιδείν την γην και κατέδεται πῶν τὸ περισσὸν τῆς γῆς τὸ καταλειφθέν, ὁ κατέλιπεν ύμιν ή γάλαζα, και κατέδεται παν ξύλον το φυόμενον ύμιν ἐπὶ τῆς γῆς · ⁶καὶ πλησθήσονταί σου αἱ οἰκίαι καὶ αἱ οἰκίαι τῶν θεραπόντων σου καὶ πᾶσαι αἱ οἰκίαι ἐν πάση γῆ τῶν Αἰγυπτίων, ἃ οὐδέποτε ἐωράκασιν οἱ πατέρες σου οὐδὲ οἱ πρόπαπποι αὐτῶν, ἀφ' ής ἡμέρας γεγόνασιν ἐπὶ τῆς γῆς ἔως της ημέρας ταύτης.'" καὶ ἐκκλίνας Μωυσης ἐξηλθεν ἀπὸ τκαὶ λέγουσιν οἱ θεράποντες Φαραώ πρὸς αὐτόν Φαραώ. "Εως τίνος έσται τοῦτο ἡμιν σκώλον; έξαπόστειλον τοὺς ανθρώπους όπως λατρεύσωσιν τω θεω αυτών ή είδεναι βούλει ότι ἀπόλωλεν Αίγυπτος;" ⁸καὶ ἀπέστρεψαν τόν τε Μωυσην καὶ 'Ααρών πρὸς Φαραώ, καὶ εἶπεν αὐτοῖς "Πορεύεσθε καὶ λατρεύσατε τῷ θεῷ ὑμῶν τίνες δὲ καὶ τίνες εἰσὶν οἱ πορευόμενοι;" ⁹καὶ λέγει Μωυσής "Σὺν τοῖς νεανίσκοις καὶ πρεσβυτέροις πορευσόμεθα, συν τοις υίοις και θυγατράσιν καὶ προβάτοις καὶ βουσὶν ἡμῶν : ἔστιν γὰρ ἐορτὴ Κυρίου." 10 καὶ εἶπεν πρὸς αὐτούς "Εστω οὕτως, Κύριος μεθ' ὑμῶν.

5. τὴν δψιν τῆς γῆς: literally the eye of the earth. A Hebraism. Cp. Nb. 22^{5, 11}.—οὐ δυνήση: a fair equivalent for the vague use of the 3d person in the Hebrew.

6. πρόπαπποι: great-grandfathers, Latin proavi. Only here in LXX. The Hebrew means only 'grandfathers.'

7. τοῦτο: R.V. 'this man,' a meaning of which the Greek also admits by attraction — σκῶλον: a stumbling-block, like σκάνδαλον. Dt. 7¹⁶: Jdg. 8²⁷, 11²⁵ (A): ii Chr. 28²⁸: Is. 57¹⁴.

Σκώλος is used by Hom. R. XIII 564 in the same sense as σκόλοψ, a stake. — είδέναι βούλει: Hebrew, 'Dost thou not yet know?'

8. και ἀπέστρεψαν: and they brought back, just as in the Hebrew. In the R.V. the sentence is turned into the passive.—τίνες δὲ και τίνες: a literal translation from the Hebrew. The form of the question seems to imply that a detailed answer is expected— 'These and those shall go.'

10. "Εστω οὕτως κτλ.: the passage ought perhaps to be punctuated as

καθότι ἀποστέλλω ύμᾶς, μη καὶ την ἀποσκευην ύμῶν: ἴδετε, ότι πονηρία πρόσκειται ὑμιν. 11 μη οὕτως · πορευέσθωσαν δε οι άνδρες και λατρευσάτωσαν τῷ θεῷ τοῦτο γαρ αὐτοὶ ἐζητεῖτε." ἐξέβαλον δὲ αὐτοὺς ἀπὸ προσώπου 12 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν "Εκτεινον Φαραώ. την χείρα έπὶ γην Αιγύπτου, καὶ ἀναβήτω ἀκρὶς ἐπὶ την γην, καὶ κατέδεται πάσαν βοτάνην της γης καὶ πάντα τὸν καρπον των ξύλων ου ύπελίπετο ή χάλαζα." 18 καὶ ἐπῆρεν Μωυσης την ράβδον είς τον ουρανόν, και επήγαγεν ανεμον νότον έπὶ τὴν γῆν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα το πρωὶ ἐγενήθη, καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν την ακρίδα 14 καὶ ανήγαγεν αὐτην έπὶ πᾶσαν γην Αἰγύπτου, καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὅρια Αἰγύπτου πολλὴ σφόδρα: προτέρα αὐτης οὐ γέγονεν τοιαύτη ἀκρίς καὶ μετὰ ταῦτα οὐκ 15 καὶ ἐκάλυψεν τὴν ὄψιν τῆς γῆς, καὶ ἐφθάρη ἔσται οὖτως. ή γη · καὶ κατέφαγεν πάσαν βοτάνην της γης καὶ πάντα τὸν καρπὸν τῶν ξύλων δς ὑπελείφθη ἀπὸ τῆς χαλάζης · οὐχ ύπελείφθη χλωρον οὐδεν εν τοις ξύλοις καὶ εν πάση βοτάνη πεδίου εν γη Αιγύπτου. 16 κατέσπευδεν δε Φαραώ καλέσαι Μωυσην καὶ ᾿Ααρων λέγων " Ἡμάρτηκα ἐναντίον Κυρίου τοῦ θεοῦ ὑμῶν καὶ εἰς ὑμᾶς · 17 προσδέξασθε οὖν μου τὴν ἁμαρ-

follows—"Εστω οὕτως Κύριος μεθ' ὑμῶν, καθότι ἀποστέλλω ὑμᾶς. μὴ καl τὴν ἀποσκενὴν ὑμῶν; So be the LORD with you, as I let you go (i.e. not at all)! (Am I to let go) your belongings also? Look out, for mischief is upon you. Without the μή the passage would run as in the Hebrew and there would be no question-mark after ὑμῶν. For the threat with which Pharaoh closes his speech, cp. v. 28. — ἀποσκευήν: a word of vague meaning, as we have seen already. Gen. 438 n. Here it includes the women and children: cp.

v. 24, 1287. In Dt. 2014 the women are excluded,

11. ἐξέβαλον: the verb in the Hebrew is singular, but means 'one drove,' so that ἐξέβαλον correctly represents it. R.V. 'they were driven.'

13. ἐπήγαγεν: Hebrew, 'the LORD brought,'— ἀνέλαβεν: took up in the sense of brought.

14. καὶ ἀνήγαγεν αὐτήν: Hebrew, and the locust went up.' — ἀκρίς: collective for a locust-swarm. Cp. Jdg. 7¹² ώσεὶ ἀκρὶς εἰς πλήθος: Nahum 3¹⁷ § 48.

17. προσδέξασθε: from 'accepting'

τίαν ἔτι νῦν, καὶ προσεύξασθε πρὸς Κύριον τὸν θεὸν ὑμῶν, καὶ περιελέτω ἀπ' ἐμοῦ τὸν θάνατον τοῦτον." ¹⁸ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραὼ καὶ ηὕξατο πρὸς τὸν θεόν. ¹⁹ καὶ μετέβαλεν Κύριος ἄνεμον ἀπὸ θαλάσσης σφοδρόν, καὶ ἀνέλαβεν τὴν ἀκρίδα καὶ ἔβαλεν αὐτὴν εἰς τὴν ἐρυθρὰν θάλασσαν · καὶ οὐχ ὑπελείφθη ἀκρὶς μία ἐν πάση γῆ Αἰγύπτου. ²⁰ καὶ ἐσκλήρυνεν Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ἰσραήλ.

21 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν " Εκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ γενηθήτω σκότος ἐπὶ γῆν Αἰγύπτου, ψηλαφητὸν σκότος." 22 ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ ἐγένετο σκότος γνόφος θύελλα ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας 28 καὶ οὐκ εἶδεν οὐδεὶς τὸν ἀδελφὸν αὐτοῦ τρεῖς ἡμέρας, καὶ οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας πᾶσι δὲ τοῖς υἱοῖς Ἰσραὴλ φῶς ἢν ἐν πᾶσιν οῖς κατεγίνοντο. 24 καὶ ἐκάλεσεν Φαραὼ Μωυσῆν καὶ ᾿Ααρὼν λέγων " Βαδίζετε λατρεύσατε Κυρίω τῷ θεῷ ὑμῶν πλὴν τῶν προβάτων καὶ τῶν βοῶν ὑπολίπεσθε, καὶ ἡ ἀποσκευὴ ὑμῶν ἀποτρεχέτω μεθ' ὑμῶν." 25 καὶ εἶπεν Μωυσῆς " ᾿Αλλὰ καὶ σὺ δώσεις ἡμῦν ὁλοκαυτώματα καὶ θυσίας ἃ ποιήσομεν Κυρίω τῷ θεῷ ἡμῶν, 26 καὶ τὰ κτήνη ἡμῶν πορεύ-

atonement for sin, προσδέχεσθαι here passes into the meaning of 'to forgive.' — τὸν θάνατον τοῦτον: Hebrew, 'only this death.'

21. ψηλαφητὸν σκότος: the neuter σκότος occurs in good writers, but the masculine is more common.

22. σκότος γνόφος θύελλα: Hebrew, 'a thick darkness,' Cp. 1420 και έγένετο σκότος και γνόφος, 2021 είς τον γνόφον: Dt. 411, 622 σκότος γνόφος θύελλα. γνόφος = δνόφος. For the asyndeton cp. 154.

23. οὐδεὶς τὸν άδελφὸν αὐτοῦ: § 68.
-- ἐν πᾶσιν οἶς κατεγίνοντο: in all the

places in which they dwelt. Katayíveo θ at occurs also in Nb. 58: Dt. 99: Bel. O' 21.

24. πλην... ὑπολίπεσθε: R.V. 'Only let your flocks and your herds be stayed' (i.e. left where they are). The meaning intended by the Greek is perhaps Only leave yourselves without your flocks and your herds. Or has πλην drawn τὰ πρόβατα κτλ. into the genitive?

25. όλοκαυτώματα: iii K, 18²⁹ n. α ποιήσομεν: which we shall offer. In classical Greek ποιείν and βέζειν are the Εχοσία ΧΙ δ
σεται μεθ' ἡμῶν, καὶ οὐχ ὑπολειφθησόμεθα ὁπλήν ἀπ'
αὐτῶν γὰρ λημψόμεθα λατρεῦσαι Κυρίφ τῷ θεῷ ἡμῶν ἡμεῖς δὲ οὐκ οἴδαμεν τί λατρεύσωμεν Κυρίφ τῷ θεῷ ἡμῶν ἔως τοῦ ἐλθεῖν ἡμᾶς ἐκεῖ." ²⁷ ἐσκλήρυνεν δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ ἐβουλήθη ἐξαποστεῖλαι αὐτούς.
²⁸ καὶ λέγει Φαραώ "*Απελθε ἀπ' ἐμοῦ, πρόσεχε σεαυτῷ ἔτι προσθεῖναι ἰδεῖν μου τὸ πρόσωπον · ἢ δ' ἄν ἡμέρᾳ ὀφθῆς μοι, ἀποθανῆ." ²⁹ λέγει δὲ Μωσῆς "Εἴρηκας · οὐκέτι ὀφθήσομαί σοι εἰς πρόσωπον."

¹Εἶπεν δὲ Κύριος πρὸς Μωυσῆν "Ετι μίαν πληγὴν ἐπάξω ἐπὶ Φαραὼ καὶ ἐπ' Αἴγυπτον, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς ἐντεῦθεν ' ὅταν δὲ ἐξαποστέλλη ὑμᾶς, σὺν παντὶ ἐκβαλεῖ ὑμᾶς ἐκβολῆ. ² λάλησον οὖν κρυφῆ εἰς τὰ ὧτα τοῦ λαοῦ, καὶ αἰτησάτω ἔκαστος παρὰ τοῦ πλησίον σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν." ³ Κύριος δὲ ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς · καὶ ὁ ἄνθρωπος Μωυσῆς μέγας ἐγενήθη σφόδρα ἐναντίον τῶν Αἰγυπτίων καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ. ⁴Καὶ εἶπεν Μωυσῆς "Τάδε λέγει Κύριος 'Περὶ μέσας νύκτας ἐγὼ εἰσπορεύομαι εἰς μέσον Αἰγύπτου, ⁵καὶ τελευτήσει πᾶν πρωτότοκον ἐν γῆ

regular words for 'doing sacrifice,' like facere and operari in Latin: but ποιεῖν does not seem to be constructed with an accusative of the victim, whereas þέζειν is. Verg. Ecl. III 77 cum faciam vitula pro frugibus.

- 26. τί λατρεύσωμεν: cognate accusative what service we are to perform.
- 28. πρόσεχε . . . tδείν: literally take heed to thyself about seeing me again.
- 29. Είρηκας: Hebrew, 'Thus hast thou spoken.'

- 1. σὺν πάντι: like our 'bag and baggage.'—ἐκβαλεῖ... ἐκβολῆ: cognate dative § 61. See 6¹ n.
- 3. καὶ ἔχρησαν αὐτοῖς: these words are not in the Hebrew here and seem to be imported from 12%, but they serve to bring out the meaning. Here, as in 321, 22, the Israelites are regarded as dwelling in the midst of the Egyptians.
- 4. Περὶ μέσας νύκτας: the use of the plural is classical. See for instance Xen. Anab. II 2 § 8, III 1 § 33: Plat. Phileb. 50 D, Rep. 621 B.



Αἰγύπτω, ἀπὸ πρωτοτόκου Φαραω δς κάθηται ἐπὶ τοῦ θρόνου, καὶ ἔως πρωτοτόκου τῆς θεραπαίνης τῆς παρὰ τὸν μύλον καὶ έως πρωτοτόκου παντὸς κτήνους 6 καὶ έσται κραυγή μεγάλη κατὰ πᾶσαν γῆν Αἰγύπτου, ἥτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται. ⁷καὶ ἐν πᾶσι τοῖς υίοις Ισραήλ οὐ γρύξει κύων τῆ γλώσση αὐτοῦ, οὐδὲ ἀπὸ ανθρώπου εως κτήνους · όπως ίδης όσα παραδοξάζει Κύριος ανα μέσον των Αίγυπτίων καὶ τοῦ Ἰσραήλ. 8καὶ καταβήσονται πάντες οι παιδές σου οθτοι πρός με και προσκυνήσουσίν με λέγοντες 'Εξελθε σὺ καὶ πᾶς ὁ λαός σου οὖ σὺ άφηγη ' καὶ μετὰ ταῦτα έξελεύσομαι." έξηλθεν δὲ Μωυ-⁹Εἶπεν δὲ Κύριος πρὸς σης ἀπὸ Φαραὼ μετὰ θυμοῦ. Μωυσην "Οὐκ εἰσακούσεται ὑμῶν Φαραώ, ἵνα πληθύνων πληθύνω μου τὰ σημεῖα καὶ τὰ τέρατα ἐν γῆ Αἰγύπτω." 10 Μωσης δε καὶ 'Ααρων εποίησαν πάντα τὰ σημεῖα καὶ τὰ τέρατα ταθτα έν γη Αιγύπτω έναντίον Φαραώ εσκλήρυνεν δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ εἰσήκουσεν έξαποστείλαι τους υίους Ισραήλ έκ γής Αιγύπτου.

29 Έγενήθη δε μεσούσης της νυκτός και Κύριος επάταξεν παν πρωτότοκον εν γη Αιγύπτω, από πρωτοτόκου Φαραώ

6. Htis tolaúth : 9^{18} n. — oùkéti prostedhostal : § 112.

7. οὐ γρύξει κύων: shall not a dog growl. Demosthenes (p. 353, xix 39) has οὐδὲ γρῦ in the sense of 'not a mutter.' In the mind of the Greek translator a contrast seems to be here intended between the stillness among the Jews (ἐν is an insertion of the LXX) and the 'great cry' among the Egyptians. But this way of taking the passage leaves no meaning to the words οὐδὲ ἀπὸ ἀνθρώπου ἔως κτήνους. For γρύζειν cp. Josh. 10²¹: Judith 11¹⁹ καὶ οὐ γρύξει κύων τῷ γλώσση

αὐτοῦ ἀπέναντί σου. — παραδοξάζει: 8²² n.

8. ἐξῆλθεν δὲ Μωυσής: these words form a natural sequel to Ετρηκας κτλ. at the end of chapter 10. From Josephus we might gather that in his copy 118 followed immediately upon 1029 (Ant. II 14 § 5).

10. Εξαποστείλαι: infinitive of consequence. § 78. The short summary of events given in this and the preceding verse seems to belong to the same priestly document from which the Institution of the Passover (121-28) is taken, 1229 follows very well on 118.

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τοῦ καθημένου ἐπὶ τοῦ θρόνου ἔως πρωτοτόκου τῆς αίγμαλωτίδος της έν τῷ λάκκω, καὶ ἔως πρωτοτόκου παντὸς κτή-30 καὶ ἀναστὰς Φαραὼ νυκτὸς καὶ οἱ θεράποντες αὐτοῦ καὶ πάντες οἱ Αἰγύπτιοι, καὶ ἐγενήθη κραυγή μεγάλη έν πάση γη Αιγύπτω ου γαρ ην οικία έν η ουκ ην έν αυτή τεθνηκώς. 81 καὶ ἐκάλεσεν Φαραὼ Μωυσῆν καὶ 'Ααρὼν νυκτὸς καὶ εἶπεν αὐτοῖς " Ανάστητε καὶ ἐξέλθατε ἐκ τοῦ λαού μου, καὶ ύμεῖς καὶ οἱ νίοὶ Ἰσραήλ. βαδίζετε καὶ λατρεύσατε Κυρίφ τῷ θεῷ ὑμῶν καθὰ λέγετε· 82 καὶ τὰ πρόβατα καὶ τοὺς βόας ὑμῶν ἀναλαβόντες πορεύεσθε, εὐλογήσατε δη κάμέ." 88 καὶ κατεβιάζοντο οἱ Αἰγύπτιοι τὸν λαὸν σπουδή ἐκβαλείν αὐτοὺς ἐκ τής γής εἶπαν γὰρ ὅτι "Πάντες ήμεις ἀποθνήσκομεν." * ἀνέλαβεν δὲ ὁ λαὸς τὸ σταις πρό του ζυμωθήναι, τὰ φυράματα αὐτῶν ἐνδεδεμένα έν τοις ίματίοις αὐτῶν ἐπὶ τῶν ὤμων. 85 οἱ δὲ νίοὶ Ἰσραὴλ έποίησαν καθά συνέταξεν αὐτοῖς Μωυσης, καὶ ήτησαν παρά των Αίγυπτίων σκεύη άργυρα καὶ χρυσα καὶ ίματισμόν. ⁸⁶καὶ ἔδωκεν Κύριος τὴν χάριν τῷ λαῷ αὐτοῦ έναντίον των Αίγυπτίων, καὶ έχρησαν αὐτοῖς καὶ ἐσκύλευσαν τοὺς Αίγυπτίους.

87' Απάραντες δε οἱ υἱοὶ Ἰσραὴλ ἐκ Ῥαμεσσὴ εἰς Σοκχώθα εἰς εξακοσίας χιλιάδας πεζῶν οἱ ἄνδρες, πλὴν τῆς ἀπο-

29. λάκκφ: dungeon. It is the word used in Daniel for the den of lions. See Gen. 3720 n.

30. καὶ ἀναστάς: participle for finite verb. § 80.

31. καl έκάλεσεν κτλ.: inconsistent with 10^{28, 29} and seeming to point to a mixture of sources in the story.

33. κατεβιάζοντο: 61 n.

34. σταίς: dough. Herodotus (II 36), in speaking of the queer customs of the Egyptians, says φυρῶσι τὸ μὲν

σταῖς τοῖσι ποσὶ, τὸν δὲ πηλὸν τῆσι χερσί.

35, 36. Cp. 11^{2, 8}.

37. 'Απάραντες: \S 80. — Σοκχώθα: = Σοκχώθ in 13^{20} , with the Hebrew suffix denoting motion to a place left clinging to it. Cp. Nb. 22^5 : Jdg. $14^{1.2}$. — ἐξακοσίας χιλιάδας: 600,000 adult males to represent the '75 souls of the house of Jacob' mentioned in Gen. 46^{27} . — της άποσκευης: 10^{10} n,

Εκοίως XII 98 σκευής · 88 καὶ ἐπίμικτος πολὺς συνανέβη αὐτοῖς, καὶ πρό-βατα καὶ βόες καὶ κτήνη πολλὰ σφόδρα. ⁸⁹ καὶ ἔπεψαν τὸ σταῖς δ ἐξήνεγκαν ἐξ Αἰγύπτου ἐνκρυφίας ἀζύμους, οὐ γὰρ ἐζυμώθη · ἐξέβαλον γὰρ αὐτοὺς οἱ Αἰγύπτιοι, καὶ οὐκ ἤδυνήθησαν ἐπιμεῖναι, οὐδὲ ἐπισιτισμὸν ἐποίησαν ἑαυτοῖς εἰς τὴν ὁδόν.

17 'Ως δὲ ἐξαπέστειλεν Φαραὼ τὸν λαόν, οὐχ ὡδήγησεν αὐτοὺς ὁ θεὸς ὁδὸν γῆς Φυλιστιείμ, ὅτι ἐγγὺς ἦν · εἶπεν γὰρ ὁ θεός "Μή ποτε μεταμελήση τῷ λαῷ ἰδόντι πόλεμον, καὶ ἀποστρέψη εἰς Αἴγυπτον." ¹⁸ καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον, εἰς τὴν ἐρυθρὰν θάλασσαν · πέμπτη δὲ γενεᾳ ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ ἐκ γῆς Αἰγύπτου. ¹⁹ Καὶ ἔλαβεν Μωυσῆς τὰ ὀστὰ Ἰωσὴφ μεθ' ἑαυτοῦ · ὄρκῷ γὰρ ὥρκισεν τοὺς υἱοὺς Ἰσραὴλ λέγων "Ἐπισκοπῆ ἐπισκέψεται ὑμᾶς Κύριος, καὶ συνανοίσετέ μου τὰ ὀστὰ ἐντεῦθεν μεθ' ὑμῶν." ²⁰ Ἐξάραντες δὲ οἱ υἱοὶ Ἰσραὴλ ἐκ Σοκχὼθ ἐστρατοπέδευσαν ἐν 'Οθὸμ παρὰ τὴν ἔρημον. ²¹ ὁ δὲ θεὸς ἡγεῖτο αὐτῶν, ἡμέρας μὲν ἐν στύλῷ

38. ἐπίμικτος πολύς: sc. δχλος. It would appear from this that the Hebrew nation was only in part descended from Jacob.

39. ἐνκρυφίας: ἐγκρυφίας (ἄρτος) was a loaf baked in the ashes. Lucian Dial. Mort. XX 4 δ δὲ σποδοῦ πλέως, ὥσπερ ἐγκρυφίας ἄρτος. Cp. Gen. 186: Nb. 118: iii K. 1712, 196. The accusative here is due to the fact that ἔπεψεν = 'made into.'

17. δτι έγγὺς ἡν: R.V. 'although that was near.' This sense may be got out of the Greek by taking the words closely with οὐχ ὡδήγησεν αὐτούς—"he did not make the nearness of the land of the Philistines a reason for leading them that

way." — Μή ποτε μεταμελήση: Gen. 4312 n.

18. ἐκύκλωσεν: led round. Κυκλοῦν generally means 'to go round,' as in Gen. 2¹¹: Dt. 2¹. § 84.

20. 'Οθόμ: Etham. Called Βουθάν in Nb. 33^{8,7}. — παρά τὴν ἔρημον: on the edge of the wilderness. The first two stages of their journey then, from Rameses to Succoth (12⁸⁷) and from Succoth to Etham (13²⁰), were not through the wilderness. Succoth = Thuket = Pithom on the Sweet Water Canal, a little west of Ismailia.

21. ημέρας μὲν κτλ.: A pillar of cloud by day and a pillar of fire by night is just the appearance presented by a volcano.

Εχοία ΧΙΥ 8 νεφέλης δείξαι αὐτοῖς τὴν δδόν, τὴν δὲ νύκτα ἐν στύλφ πυρός ²²οὐκ ἐξέλιπεν δὲ ὁ στύλος τῆς νεφέλης ἡμέρας καὶ ὁ στύλος τοῦ πυρὸς νυκτὸς ἐναντίον τοῦ λαοῦ παντός.

1 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων 2" Λάλησον τοις υίοις Ίσραήλ, και ἀποστρέψαντες στρατοπεδευσάτωσαν ἀπέναντι της ἐπαύλεως, ἀνὰ μέσον Μαγδώλου καὶ ἀνὰ μέσον της θαλάσσης, έξ έναντίας Βεελσεπφών ένώπιον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης. 8 καὶ ἐρεῖ Φαραὼ τῷ λαῷ αὐτοῦ 'Οἱ υἱοὶ Ἰσραὴλ πλανῶνται οῦτοι έν τη γη συνκέκλεικεν γάρ αὐτοὺς ή ἔρημος. σκληρυνω την καρδίαν Φαραώ, καὶ καταδιώξεται όπίσω αὐτῶν καὶ ἐνδοξασθήσομαι ἐν Φαραὼ καὶ ἐν πάση τῆ στρατιά αὐτοῦ, καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ είμι Κύριος." καὶ ἐποίησαν οὖτως. δκαὶ ἀνηγγέλη τῷ βασιλεί των Αίγυπτίων ότι "πέφευγεν ὁ λαός." καὶ μετεστράφη ή καρδία Φαραω καὶ ή καρδία των θεραπόντων αὐτοῦ ἐπὶ τὸν λαόν, καὶ εἶπαν "Τί τοῦτο ἐποιήσαμεν τοῦ έξαποστείλαι τοὺς υίοὺς Ἰσραὴλ τοῦ μὴ δουλεύειν ἡμίν;" 6 ἔζευξεν οὖν Φαραὼ τὰ ἄρματα αὐτοῦ, καὶ πάντα τὸν λαὸν αὐτοῦ συναπήγαγεν μεθ' έαυτοῦ, καὶ λαβων έξακόσια αρματα ἐκλεκτὰ καὶ πᾶσαν τὴν ἴππον τῶν Αἰγυπτίων καὶ τριστάτας έπὶ πάντων. ⁸καὶ ἐσκλήρυνεν Κύριος τὴν καρ-

2. της ἐπαύλεως: 811 n. This is the LXX substitute for the Pi-hahiroth of the Hebrew text, which is supposed to be Egyptian. Presumably the Alexandrian translators knew its meaning.

— Μαγδάλου: Migdol, a Hebrew word meaning 'fort.'— Βεελσεπφών: Baalzephon. Jos. Ant. II 15 § 1 Βελσεφών.

— αὐτῶν: this can only refer to Baalzephon.

3. τῷ λαῷ αὐτοῦ: the Greek here

differs slightly from the Hebrew. — πλανώνται: R.V. 'are entangled in.'

5. άνηγγέλη: $\S 24.$ —τοῦ ἐξαποστεῖλαι: $\S 60.$ —τοῦ μὴ δουλεύειν ἡμῖν: $\S 60.$

7. τὴν ἵππον: the cavalry. There is a tendency in Greek for words denoting collective ideas to be feminine. Thus ὁ ἄλς 'salt,' but ἡ ἄλς 'the sea' (the brine). The Hebrew has the same word for τὴν ἵππον as for τὰ ἄρματα. — τριστάτας: captains. Cp. 15⁴: iv K.

δίαν Φαραώ βασιλέως Αἰγύπτου καὶ τῶν θεραπόντων αὐτοῦ, καὶ κατεδίωξεν οπίσω των υίων Ἰσραήλ οί δε υίοι Ἰσραήλ έξεπορεύοντο έν χειρί ύψηλη. ⁹καὶ κατεδίωξαν οι Αίγύπτιοι όπίσω αὐτῶν, καὶ εὖροσαν αὐτοὺς παρεμβεβληκότας παρὰ τὴν θάλασσαν καὶ πᾶσα ἡ ἴππος καὶ τὰ ἄρματα Φαραώ καὶ οἱ ἱππεῖς καὶ ἡ στρατιὰ αὐτοῦ ἀπέναντι τῆς έπαύλεως, έξ έναντίας Βεελσεπφών. 10 καὶ Φαραὼ προσηγεν καὶ ἀναβλέψαντες οἱ υἱοὶ Ἰσραηλ τοῖς ὀφθαλμοῖς όρωσιν, καὶ οἱ Αἰγύπτιοι ἐστρατοπέδευσαν ὀπίσω αὐτων, καὶ ἐφοβήθησαν σφόδρα. ἀνεβόησαν δὲ οἱ νίοὶ Ἰσραὴλ πρὸς Κύριον · 11 καὶ εἶπαν πρὸς Μωυσῆν " Παρὰ τὸ μὴ ὑπάρχειν μνήματα έν γη Αιγύπτω έξήγαγες ήμας θανατώσαι έν τη έρήμω; τι τοῦτο έποίησας ήμιν, έξαγαγών έξ Αἰγύπτου; 12 οὐ τοῦτο ἦν τὸ ῥῆμα ὁ ἐλαλήσαμεν πρὸς σε εν Αιγύπτω λέγοντες 'Πάρες ήμας δπως δουλεύσωμεν τοις Αίγυπτίοις'; κρείσσον γαρ ήμας δουλεύειν τοις Αίγυπτίοις ή ἀποθανεῖν ἐν τῆ ἐρήμφ ταύτη." 18 εἶπεν δὲ Μωυσής πρός τον λαόν "Θαρσείτε στήτε καὶ δράτε τήν σωτηρίαν τὴν παρὰ τοῦ θεοῦ, ἡν ποιήσει ἡμῖν σήμερον. ον τρόπον γαρ έωράκατε τους Αίγυπτίους σήμερον, ου προσθήσεσθε έτι ίδειν αὐτοὺς είς τὸν αἰωνα χρόνον 14 Κύ-

64, 72.17.19, 925, 1025, 1525. The word is evidently chosen by the translators because it contains the number three, as the Hebrew original does also.

8. ἐν χειρὶ ὑψηλῆ : 61 n.

9. εὐροσαν: § 16. — παρεμβεβληκότας: encamped. A common word in late Greek. It is explained by L. & S. as being properly used of distributing auxiliaries among other troops, as in Polyb. I 33 § 7 τῶν δὲ μισθοφόρων τοὺς μὲν ἐπὶ τὸ δεξιὸν κέρας παρενέβαλε, τοὺς δὲ κτλ. Hence παρεμβολή 'a camp,'

as in v. 19 or 'army,' as in i K. 1746.

— της ἐπαύλεως: v. 2 n.

10. προσήγεν: led on (his forces).

- ἐστρατοπέδευσαν: R.V. 'marched.'
Στρατοπεδεύειν seems to have this meaning in Dt. 140: ii Mac. 923: iv Mac. 186.

 παρὰ τὸ μὴ ὑπάρχειν: owing to there not being. Cp. Nb. 14¹⁶. This use of παρά is classical. — θανατῶσαι: § 77.

13. δν τρόπον γάρ: the meaning is
— "Ye have seen them to-day, but ye shall see them no more."— εἰς τὸν αἰῶνα χρόνον: for ever. Αἰῶνα is here

Exodus XIV 21 ριος πολεμήσει περί ύμων, και ύμεις σιγήσετε." δὲ Κύριος πρὸς Μωυσῆν "Τί βοᾶς πρὸς μέ; λάλησον τοῖς υίοις Ἰσραήλ καὶ ἀναζευξάτωσαν 16 καὶ σὺ ἔπαρον τῆ ράβδω σου, καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ρηξον αὐτήν, καὶ εἰσελθάτωσαν οἱ υἱοὶ Ἰσραηλ εἰς μέσον της θαλάσσης κατά τὸ ξηρόν. 17 καὶ ἰδοὺ ἐνὼ σκληρυνῶ τὴν καρδίαν Φαραὼ καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν καὶ ἐνδοξασθήσομαι ἐν Φαραω καὶ ἐν πάση τῆ στρατιᾶ αὐτοῦ καὶ ἐν τοῖς ἄρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ. 18 καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ότι έγώ εἰμι Κύριος, ένδοξαζομένου μου έν Φαραὼ καὶ ἐν τοῖς ἄρμασιν καὶ ἵπποις αὐτοῦ." 19 ἐξῆρεν δὲ ὁ άγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υίων Ἰσραήλ, καὶ ἐπορεύθη ἐκ των ὅπισθεν ἐξῆρεν δὲ καὶ ό στύλος της νεφέλης άπο προσώπου αὐτῶν, καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν. ²⁰καὶ εἰσῆλθεν ἀνὰ μέσον τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραήλ, καὶ ἔστη: καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διῆλθεν ἡ νύξ, καὶ οὐ συνέμιξαν άλλήλοις όλην την νύκτα. 21 έξέτεινεν δε Μωυσης την χειρα έπι την θάλασσαν και ύπηγαγεν Κύριος

grammatically an adverb, είς τὸν ἀεὶ χρόνον.

14. σιγήσετε: literally shall say nothing = do nothing. This is the characteristic attitude of Hebrew piety in and after the age of the literary prophets. Cp. Ps. 4610 'Be still and know that I am God': Is. 3015 'in quietness and in confidence shall be your strength.' The text 'their strength is to sit still' (Is. 307) has vanished from the Bible under the hand of the Revisers.

16. ἔπαρον τῆ ράβδφ σου: Εχ. 720.

18. ίπποις: Hebrew 'horsemen.'

19. έξήρεν: Gen. 3717 n. — παρεμ-βολής: the context seems to show that this word here means 'army on the march' (Lat. agmen), not 'camp.' Cp. v. 24. The Hebrew original admits of either meaning.
— ἐκ τῶν ὅπισθεν . . . ἐκ τῶν ὁπίσω: the Hebrew phrase is the same in both cases.

20. διήλθεν ή νόξ: Hebrew, 'gave light during the night.' The Greek ought to mean 'the night passed.' Perhaps the Greek translator had a different reading.



την θάλασσαν έν ἀνέμω νότω βιαίω όλην την νύκτα, καὶ έποίησεν την θάλασσαν ξηράν, καὶ ἐσχίσθη τὸ ὕδωρ. 22 καὶ εἰσηλθον οἱ υἱοὶ Ἰσραηλ εἰς μέσον της θαλάσσης κατά τὸ ξηρόν, καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τείχος έξ εὐωνύμων· 28 καὶ κατεδίωξαν οι Αιγύπτιοι, καὶ εἰσῆλθον ὀπίσω αὐτῶν καὶ πᾶς ἔππος Φαραὼ καὶ τὰ ἄρματα καὶ οἱ ἀναβάται εἰς μέσον τῆς θαλάσσης. 24 ένενήθη δέ έν τη φυλακή τη έωθινη καὶ ἐπέβλεψεν Κύριος ἐπὶ τὴν παρεμβολήν των Αίγυπτίων έν στύλω πυρός καὶ νεφέλης, καὶ συνετάραξεν την παρεμβολην των Αίγυπτίων, 25 καὶ συνέδησεν τοὺς ἄξονας τῶν άρμάτων αὐτῶν, καὶ ήγαγεν αὐτοὺς μετὰ βίας. καὶ εἶπαν οἱ Αἰγύπτιοι " Φύγωμεν ἀπὸ προσώπου Ίσραήλ· ὁ γὰρ κύριος πολεμεῖ περὶ αὐτῶν τοὺς Αίγυπτίους." 26 Είπεν δε Κύριος προς Μωυσην "Εκτεινον την χειρά σου έπι την θάλασσαν, και αποκαταστήτω τὸ ὕδωρ καὶ ἐπικαλυψάτω τοὺς Αἰγυπτίους, ἐπί τε τὰ ἄρματα καὶ τοὺς ἀναβάτας." 27 ἐξέτεινεν δὲ Μωυσῆς τὴν χείρα ἐπὶ την θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ

21. ἐν ἀνέμφ: § 91. — νότφ: south wind. Hebrew, 'east wind.'

22. το ύδωρ αύτοις τείχος: imagination here calls up the picture of a wall of water on either side of the Israelites, but, as the cleaving of the water has been ascribed to the wind in v. 21, the meaning here may be only that the water protected them from attack on both flanks. In 158 however it is clear that the other meaning is intended.

24. τῆ φυλακῆ τῆ ἐωθινῆ: cp. i K. 11¹¹: Judith 12⁵ ἀνέστη πρὸς τὴν ἐωθινὴν φυλακήν: i Mac. 5⁸⁰ καὶ ἐγένετο ἐωθινή. Prior to Roman times the Jews are said to have divided the night into

three watches—'The beginning of the watches' (Lam. 2¹⁹), 'the middle watch' (Jdg. 7¹⁹), and 'the morning watch.'

25. συνέδησεν: clogged. This represents a better reading than that accepted in our Hebrew text. See R.V. margin. — ήγαγεν: causative made them drive. § 84. — πολεμεί... τούς Αίγυπτίους: this transitive use is not uncommon in late authors. Instead of περί we should here have ὑπέρ in classical Greek.

27. ἀπεκατέστη: § 19.— ἐπὶ χώpas: genitive singular towards its
(usual) place. R.V. text 'to its
strength,' margin 'to its wonted flow.'

χώρας. οἱ δὲ Αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ, καὶ ἐξετίναξεν Κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης. ²⁸ καὶ ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψεν τὰ ἄρματα καὶ τοὺς ἀναβάτας καὶ πᾶσαν τὴν δύναμιν Φαραώ, τοὺς εἰσπεπορευμένους ὀπίσω αὐτῶν εἰς τὴν θάλασσαν καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἶς. ²⁹οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσω τῆς θαλάσσης, τὸ δὲ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων. ³⁰ καὶ ἐρρύσατο Κύριος τὸν Ἰσραὴλ ἐν τῆ ἡμέρα ἐκείνη ἐκ χειρὸς τῶν Αἰγυπτίων καὶ ἴδεν Ἰσραὴλ τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης. ³¹ ἴδεν δὲ Ἰσραὴλ τὴν χεῖρα τὴν μεγάλην, ἃ ἐποίησεν Κύριος τοῖς Αἰγυπτίοις ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον, καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωυσῆ τῷ θεράποντι αὐτοῦ.

 1 Τότε ήσεν Μωυσής καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ῷδὴν ταύτην τῷ θ εῷ, καὶ εἶπαν λέγοντες

"* Ασωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται·

ἴππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

² βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν·

οὖτός μου θεός, καὶ δοξάσω αὐτόν,

θεὸς τοῦ πατρός μου, καὶ ὑψώσω αὐτόν.

-- ἔφυγον ὑπὸ τὸ ὕδωρ: Hebrew, 'were fleeing to meet it.' The Greek perhaps means the same. -- μέσον τῆς θα-λάσσης: for this prepositional use of μέσον cp. Nb. 338, 355: i K. 56, 1111: Phil. 215.

31. την χείρα: work. A Hebraism.

— ά ἐποίησεν Κύριος: even the things which the LORD did, explanatory of την χείρα.

 τὴν ψδὴν ταύτην: composed by Moses, says Josephus (Ant. II 16 § 4)
 ἐν ἐξαμέτρω τόνω. This is not however a very exact description of the metre, which runs somewhat as follows—

I sing unto Jahveh, for his might is great: horse and rider he flung to drown.

- ἐνδόξως γὰρ δεδόξαστα: § 82.

2. σκεπαστής: the vocative σκεπαστά occurs in iii Mac. 69. The Hebrew word here used means 'song,' i.e. subject of song. The Greek translators may have had another reading. The LXX also omits the subject of the sentence, which in the Hebrew is Jah. In

⁸ Κύριος συντρίβων πολέμους,

Κύριος ὄνομα αὐτῷ.

⁴ ἄρματα Φαραὼ καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν,

ἐπιλέκτους ἀναβάτας τριστάτας· κατεπόθησαν ἐν ἐρυθρῷ θαλάσση.

δπόντω εκάλυψεν αὐτούς.

κατέδυσαν εἰς βυθὸν ώσεὶ λίθος.

6ή δεξιά σου, Κύριε, δεδόξασται ἐν ἰσχύι·

ή δεξιά σου χείρ, Κύριε, έθραυσεν έχθρούς.

⁷ καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους ἀπέστειλας τὴν ὀργήν σου, καὶ κατέφαγεν αὐτοὺς ὡς καλάμην.

⁸ καὶ διὰ τοῦ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ· ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα, ἐπάγη τὰ κύματα ἐν μέσω τῆς θαλάσσης.

⁸ εἶπεν ὁ ἐχθρός ' Διώξας καταλήμψομαι· μεριῶ σκῦλα, ἐμπλήσω ψυχήν μου,

Is. 12², where the same words are used just after an allusion to the Exodus (Is. 11¹⁶), the subject is 'Jah Jehovah.' The LXX has there simply Κύριος, which might go to show that Jehovah is a gloss on the rare word Jah. The same Hebrew which is here rendered βοηθὸς καὶ σκεπαστής appears there as ἡ δόξα μου καὶ ἡ αίνεσις μου.

3. Κύριος συντρίβων πολέμους: Hebrew, 'Jehovah (is) a man of war.'

4. ἐπιλέκτους ἀναβάτας τριστάτας: asyndeton. Cp. 10²². The Hebrew here is simply 'the choice of his captains,' there being nothing to correspond to ἀναβάτας, and the expression is subject to the verb that

follows, not object of that which went before.

5. πόντφ ἐκάλυψεν αὐτούς: R.V. 'The deeps cover them.'

8. διὰ τοῦ πνεύματος κτλ.: through the blast of thine anger (Hb. 'nostrils') the waters stood apart (R.V. 'were piled up'). The metaphorical use of 'nostrils' in Hebrew seems to be derived from the behaviour of angry cattle.—ἐπάγη ώσεὶ τείχος κτλ.: the waters became solid as a wall. R.V. 'The floods stood upright as an heap.' Ἐπάγη is inexact here, but quite corresponds to the different Hebrew word in the next clause rendered in R.V. 'were congealed.' 'Ωσεί is post-classical.

ανελω τη μαχαίρη μου, κυριεύσει ή χείρ μου.

10 ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα· ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῷ.

11 τίς ὅμοιός σοι ἐν θεοῖς, Κύριε; τίς ὅμοιός σοι; δεδοξασμένος ἐν ἀγίοις, θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα.

12 έξέτεινας την δεξιάν σου

κατέπιεν αὐτοὺς γη̂.

18 ώδήγησας τῆ δικαιοσύνη σου τὸν λαόν σου τοῦτον ὅν ἐλυτρώσω,

παρεκάλεσας τη ἰσχύι σου είς κατάλυμα ἄγιόν σου.

14 ήκουσαν έθνη καὶ ὡργίσθησαν.

ώδινες έλαβον κατοικούντας Φυλιστιείμ.

15 τότε έσπευσαν ήγεμόνες Έδωμ καὶ ἄρχοντες Μωαβειτων.

9. ἀνελῶ: future of ἀναιρεῖν. § 21. R.V. 'I will draw my sword.' — μα-χαίρη: § 3. — κυριεύσει ἡ χείρ μου: R.V. 'my hand shall destroy them.' The usual meaning of the word which is rendered 'destroy' is 'make to possess.' Here we get very close to κυριεύσει.

10. μόλιβος: earlier and poetic form of μόλυβδος. § 35.

11. τίς δμοιός σοι ἐν θεοῖς: this admission of the existence of other gods might be used as an argument for the early date of this poem. When the Rabshakeh (ii Kings 1885, 194) represents the 'living God' as but one among many, he is regarded as having spoken blasphemy. — ἐν ἀγίοις: Hebrew, 'in holiness.' The Greek ought rather to mean 'among holy ones,'

12. κατέπων αὐτοὺς γη: a general expression for destruction, since in

this instance it was the sea that swallowed them.

13. τῆ δικαιοσύνη: R.V. 'mercy.' Dr. Hatch (Essays in Biblical Greek, p. 49) has shown how the meanings of δικαιοσύνη and έλεημοσύνη run into one another in the LXX. In the N.T. there is one instance (Mt. 61) of the use of δικαιοσύνη in the sense of έλεημοσύνη, and the use of δίκαιος Mt. 119 would be explained, if we could render it 'a merciful man.'—παρεκάλεσας κτλ.: Thou hast summoned (Hb. 'guided') them by thy might to thy holy restingplace. Cp. 17 ἀγίασμα, sanctuary. These expressions look like references to the Temple.

14. Φυλωταίμ: the references to the Philistines, Edomites, and Moabites argue a poet of later times acquainted with the subsequent history of Israel.

15. iomeurav: R.V. 'were amazed.'

ἔλαβεν αὐτοὺς τρόμος,
 ἐτάκησαν πάντες οἱ κατοικοῦντες Χανάαν.
 ¹⁶ ἐπιπέσοι ἐπ' αὐτοὺς τρόμος καὶ φόβος,
 μεγέθει βραχίονός σου ἀπολιθωθήτωσαν·
 ἔως ᾶν παρέλθη ὁ λαός σου, Κύριε,
 ἔως ᾶν παρέλθη ὁ λαός σου οὖτος δν ἐκτήσω.

17 εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου, εἰς ἔτοιμον κατοικητήριόν σου ὁ κατηρτίσω, Κύριε, ἀγίασμα, Κύριε, ὁ ἡτοίμασαν αἱ χεῖρές σου.

18 Κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι."

19* Οτι εἰσῆλθεν ἴππος Φαραὼ σὺν ἄρμασιν καὶ ἀναβάταις εἰς θάλασσαν, καὶ ἐπήγαγεν ἐπ' αὐτοὺς Κύριος τὸ ὕδωρ τῆς

15. καὶ ἄρχοντες Μωαβειτῶν: To make these words tally with the Hebrew verse-division, they should be taken with what follows, thus—καὶ ἄρχοντες Μωαβειτῶν, ἔλαβον αὐτοὺς τρομός. For ἄρχοντες the R.V. has 'mighty men.' The Hebrew word really means 'rams.' Moab was specially a sheep-breeding country, and in ii K. 34 Mesha, king of Moab, is described as a 'sheep-master.' The rams seem to be put by a poetic figure for their 'owners.

16. ἐπιπέσοι . . . ἀπολιθωθέρτωσαν: the R.V. has the indicative in both cases. The difference is sufficiently accounted for by the ambiguity of the verbal form in Hebrew. — ἀπολιθωθήτωσαν: let them be petrified. The notion of being turned into stone by terror was current among the Greeks, as is shown by the story of the Gorgon's head. In the Hebrew phrase however it is the notion of quiescence that is uppermost.

17. είς δρος κληρονομίας σου: until

Solomon built the Temple no hill in Palestine was especially the abode of Jehovah; and it was not until the time of Hezekiah and Isaiah, after the destruction of the Northern Kingdom, that Sion became the one recognised centre of the national religion.— άγίασμα, Κύριε: the Hebrew word here rendered Κύριε is Adonai, not, as in the preceding clause, Jehovah. The Greek translators are obliged to use the same word for both. In our version they are distinguished by the use of different type.

18. βασιλεύων: the participle is not due to the Hebrew. § 80.—τὸν αίῶνα κτλ.: Hebrew, 'for ever and ever.' Possibly the addition of και έτι in the Greek is due to a confusion between the latter part of the Hebrew expression and the very similar word for 'and still.'

19. "Οτι «Ισήλθεν: this explanatory note appended to the song seems to show that it was not originally intended for this place.

θαλάσσης· οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσω τῆς θαλάσσης.

²⁰ Λαβοῦσα δὲ Μαριὰμ ἡ προφητις ἡ ἀδελφὴ ᾿Ααρὼν τὸ τύμπανον ἐν τῆ χειρὶ αὐτῆς, καὶ ἐξήλθοσαν πᾶσαι αἱ γυναῖκες ὀπίσω αὐτῆς μετὰ τυμπάνων καὶ χορῶν. ²¹ ἐξῆρχεν δὲ αὐτῶν Μαριὰμ λέγουσα

"*Ασωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται·
ἔππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν."

20. Μαριάμ: Hebrew Miriam. The name is the origin of our Mary. The mother of Jesus is called Μαριάμ in Mt. 120. In the 19th chapter of the Koran, Mohammed makes the people of Mary, the mother of Jesus, address her as 'O sister of Aaron!'—τύμπα-νον: Hebrew tôph, plural tuppim, from the verb tapap (probably onomatopoetic: cp. 'tap-tap'). The Greek word τύμπανον οτ τύπανον is doubtless from

stem $\tau v\pi$ -: but the thing was foreign to the Greeks and used chiefly in the worship of Asiatic or Egyptian goddesses. Our word 'timbrel' is, according to Skeat, a diminutive of Middle English timbre, which comes from Latin tympanum through the French.

21. ἐξήρχεν δὲ αὐτῶν: R.V. 'answered them.'—"Ασωμεν: as in 15¹, but the Hebrew there is 'I will sing' and here 'Sing ye.'

INTRODUCTION TO THE STORY OF BALAAM AND BALAK

THE scene is now changed. Egypt is left behind, and the Israelites are hovering on the confines of Palestine. Moses is still their leader, though he is nearing his end, and the bones of Joseph are being carried with them for burial. Over the Israelites themselves a great change has come. Instead of being slaves cowering under a taskmaster, they are now an invading horde, spreading terror before them and leaving destruction behind. Already mighty kings have been slain for their sake, while others are quaking on their thrones. Balak, the king of Moab, in his perplexity sends for Balaam, the prophet of God, whose fame filled the land from Mesopotamia to the Mediterranean, to curse these intruders from Egypt. Balaam, the son of Beor, is represented in our story as being fetched all the way from Pethor on the Euphrates (Nb. 225, 237: cp. Dt. 234), a place which has been identified with the Pitru of the Assyrian monuments, near Carchemish. He is made to speak of himself (Nb. 2218) as being the servant of Jehovah, and is everywhere thus spoken of (228, 34, 35, 238, 17, 2411, 13). This looks like an admission on the part of the writer that the worship of the 'one true God' was to be found in Mesopotamia, where Abraham came from, and was not confined to the children of Israel. Balaam indeed figures as the foe of Israel, having all the will to curse, but being allowed only the power to bless (Dt. 234,5). He is credited with having counselled the Moabites and Midianites to entice the Israelites away from the worship of Jehovah through the wiles of their women (Nb. 3116); and, when the five kings of the Midianites are slain in revenge for this act, we read 'Balaam also the son of Beor they slew with the sword' (Nb. 318). The passages which connect Balaam with Midian are referred to the priestly document (P), the association of the elders of Midian with the elders of Moab (224,7) being set down to the harmonizing hand of the editor. In our story, which is made up from 201

J and E, Balaam, having delivered himself of his prophecies, goes back to his home on the Euphrates (Nb. 2425).

It is probably a mere coincidence that the first king who is recorded to have reigned in Edom is Bela the son of Beor (Gen. 36⁵³). The words in Micah 6⁵ look like an allusion to some account of conversation between Balak and Balaam which has not come down to us.

In the New Testament Balaam is the type of the covetous prophet, 'who loved the hire of wrong-doing' (ii Pet. 2¹⁵). This is in strong contrast with his own words in Nb. 22¹⁸—'If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah, my God.' In Rev. 2¹⁴ there is a reference to 'the teaching of Balaam' in connexion with idolatry and fornication.

Plato says of Minos that he was not a bad man, but had the misfortune to offend a literary nation. The same may have been the case with Balaam. The literature of the Jews, though so much scantier than that of the Athenians, has gone deeper into our hearts, and the character of Balaam seems to have suffered in proportion.

The great stumbling-block in the story before us is not the incident of 'the dumb ass speaking with man's mouth': for, if once we pass the limits of mundane reality, who shall pronounce judgement on degrees of credibility? As Charles Lamb truly remarked -'We do not know the laws of that country.' It is rather the moral difficulty arising from the arbitrary and unreasonable conduct ascribed to Jehovah, in first commanding the prophet to go, and then being angry with him for going. From the time of Josephus (Ant. IV. 6 § 2), who says that God's command was given in deceit, various attempts have been made to get over this difficulty, but they cannot be considered successful. It ought therefore to be a relief to the mind and conscience of the devout, when the critics come forward with their supposition that there are again two stories mixed up here—that the bulk of the narrative in ch. 22 (vv. 2-21, 36-41) comes from E, while the incident of the ass (vv. 22-35) comes from J. If this be so, then in the story, as told in E, Balaam is perfectly obedient to the divine command, not going with the messengers until he has been told in a vision at night to do so; whereas in the J narrative Balaam's way is perverse before God, in that he went against the divine will. The vision at night and the spiritual perception of the ass are thus seen to be two different literary contrivances for leading up to the same end, namely, that Balaam was to go, but to speak only as God told him (cp. v. 20 with v. 35). In confirmation of the hypothesis of a double source it may be noticed that in 22²¹ (E) Balaam is accompanied by the princes of Moab, whereas in 22²² (J) he has only his own two servants with him.

That the future may be, and has been, foretold is an opinion which has been widely held in past times and may be widely held again, notwithstanding that the current of thought has been running of late the other way. The flourishing institution of oracles among the Greeks rested upon this persuasion. The prophecies of the Cumæan Sibyl were an engine of Roman state-management; but, as they were also a state-secret, they do not help us much. The Sibylline verses so abundantly quoted by Lactantius as evidences of Christianity would indeed be overpowering proofs of prophecy, if they had not been composed after the events. The same, it is now admitted, is the case with the remarkable mention (i K. 132) of Josiah by name some three centuries before he was born; while the similar mention of Cyrus in the book of Isaiah (4428), instead of being the stronghold of the defenders of prophecy, is now one of the chief arguments for the composite authorship of that work. But prophecy is likely to gain no fairer trial than the witches of old, if fulfilment is to be taken as proof of spuriousness. The last words of Balaam's prophecies appear to predict the destruction of the Persian Empire by Alexander the Great. Are we therefore to set them down to that period? To this it may be replied - Certainly not as a whole, but we must take account of the universal tendency to alter existing prophecies and even to compose new ones suited to fresh events as they occur. The former tendency is dwelt on by Thucydides (II 54) in his comments on the oracular verse

ηξει Δωριακός πόλεμος καὶ λοίμος ἄμ' αὐτῷ,

which could be made to suit either a pestilence or a famine at will by the insertion or omission of a single letter. So again Strabo (XIII 1 § 53, p. 608), speaking of the well-known prophecy of Poseidon in the 20th book of the *Riad* (Il. 307, 308)—

νῦν δὲ δη Αἰνείαο βίη Τρώεσσιν ἀνάξει καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται,



says that some people in his day read πάντεσσιν in place of Τρώεσσιν, and understood the lines as a prophecy of the Roman Empire.

The oracular verses which circulated among the Greeks in the sixth and fifth centuries, such as are recorded by Herodotus and Thucydides and jeered at by Aristophanes, afford a fairly close parallel to these prophecies of Balaam. These Greek prophecies are generally assigned to Bacis of Bœotia: but according to Ælian (V.H. XII 35) there were three Bacides; and, as Bacis merely means 'the speaker,' to ascribe them to Bacis may be no more than adding them to the numerous works of 'the author called Anon.'

III. THE STORY OF BALAAM AND BALAK

Numbers XXII

¹καὶ ἀπάραντες οἱ υἱοὶ Ἰσραὴλ παρενέβαλον ἐπὶ δυσμῶν Μωὰβ παρὰ τὸν Ἰορδάνην κατὰ Ἰερειχώ.

² Καὶ ἰδὼν Βαλὰκ υίὸς Σεπφὼρ πάντα ὅσα ἐποίησεν Ἰσραὴλ τῷ ᾿Αμορραίῳ, ⁸ καὶ ἐφοβήθη Μωὰβ τὸν λαὸν σφόδρα, ὅτι πολλοὶ ἦσαν· καὶ προσώχθισεν Μωὰβ ἀπὸ προσώπου υίῶν Ἰσραήλ. ⁴ καὶ εἶπεν Μωὰβ τῆ γερουσία Μαδιάμ "Νῦν ἐκλίξει ἡ συναγωγὴ αὖτη πάντας τοὺς κύκλῳ ἡμῶν, ὡς ἐκλίξαι ὁ μόσχος τὰ χλωρὰ ἐκ τοῦ πεδίου." καὶ Βαλὰκ υίὸς Σεπφὼρ βασιλεὺς Μωὰβ ἦν κατὰ τὸν καιρὸν ἐκεῖνον. ⁵ καὶ ἀπέστειλεν πρέσβεις πρὸς Βαλαὰμ υίὸν Βεὼρ Φαθούρα, ὅ ἐστιν ἐπὶ τοῦ ποταμοῦ γῆς υίῶν λαοῦ αὐτοῦ, καλέσαι

- 1. ἐπὶ δυσμῶν Μωάβ: in the west of Moab or to the west of Moab. The reading however seems to arise out of a misunderstanding of the Hebrew. The word for 'plains' is like that for 'evening,' and 'evening' stands for 'west.' The 'Arābah, i.e. the plain, was used as a proper name of the Jordan valley. παρὰ τὸν Ἰορδάνην: Hebrew, 'beyond Jordan.' As the Israelites are now east of the Jordan, we may infer that the writer lived west. κατὰ Ἱερειχώ: over against Jericho, which was west of the river.
 - 2. Kal ibav Balák : § 80.
- 3. προσάχθισεν... άπὸ προσάπου: shrank in loathing from, loathed the sight of. § 98. It is only here that προσοχθίζειν is constructed with ἀπό.

Generally it takes a dative of the thing loathed.

- 4. γερουσία: γερουσία = γέροντες, as in Ex. 316. ἐκλίξει: = ἔκλειξει, future of ἐκλείχω, the stem of which is identical with our word 'lick.' Cp. iii K. 1888 ἐξέλιξεν, 2288 ἐξέλιξαν: Judith 74 ἐκλίξουσιν: Ep. Jer. 19 ἐκλείχεσθαι. ἐκλίξαι: this must be acrist optative, as the ox might lick.
- 5. Βαλαάμ: Hebrew Bit'âm.— Φαθούρα: Hebrew, 'to Pethor.' The final
 α represents a Hebrew suffix, which
 has the force of motion to. Cp. Σοκχώθα Εx. 1287: Θαμνάθα Jdg. 141.—
 ἐπὶ τοῦ ποταμοῦ κτλ.: Hebrew, 'He
 sent... to Pethor, which is on the
 river, to the land of the children of his
 people.' We ought therefore to put a

αὐτὸν λέγων "Ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ ἰδοὺ κατεκάλυψεν την όψιν της γης και ούτος ένκάθηται έχόμενός μου. ⁶καὶ νῦν δεῦρο ἄρασαί μοι τὸν λαὸν τοῦτον, ότι ἰσχύει οὖτος ἡ ἡμεῖς, ἐὰν δυνώμεθα πατάξαι ἐξ αὐτῶν. καὶ ἐκβαλῶ αὐτοὺς ἐκ τῆς γῆς · ὅτι οἶδα ους ἐὰν εὐλογήσης σύ, εὐλόγηνται, καὶ οΰς έὰν καταράση σύ, κεκατήρανται." τκαὶ ἐπορεύθη ἡ γερουσία Μωὰβ καὶ ἡ γερουσία Μαδιάμ, καὶ τὰ μαντεῖα ἐν ταῖς χερσὶν αὐτῶν · καὶ ἦλθον πρὸς Βαλαὰμ καὶ εἶπαν αὐτῷ τὰ ῥήματα Βαλάκ. 8 καὶ εἶπεν πρὸς αὐτούς "Καταλύσατε αὐτοῦ τὴν νύκτα, καὶ ἀποκριθήσομαι ύμιν πράγματα α έαν λαλήση Κύριος προς μέ." καὶ κατέμειναν οἱ ἄρχοντες Μωὰβ παρὰ Βαλαάμ. 9 Rai $\tilde{\eta}\lambda\theta\epsilon\nu$ ό θεὸς παρὰ Βαλαὰμ καὶ εἶπεν αὐτῷ "Τί οἱ ἄνθρωποι οὖτοι 10 καὶ εἶπεν Βαλαὰμ πρὸς τὸν θεόν "Βαλὰκ υίὸς Σεπφωρ βασιλεύς Μωὰβ ἀπέστειλεν αὐτούς πρὸς μὲ λέγων 11 'Ίδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ ἰδοὺ κεκάλυφεν την όψιν της γης, και οθτος ένκάθηται έχόμενός μου και νθν δεθρο άρασαί μοι αθτόν, εί άρα δυνήσομαι πατάξαι

comma at ποτάμου, and take γης as a local genitive, in the land. In 237 Balaam's home is called Mesopotamia (Hb. Aram). In 2425 we read that Balaam immediately returned to his place (i.e. to Pethor on the Euphrates), yet in 318 he is slain among the Midianites. The passages which connect him with Midian are supposed to belong to P and 224.7 to be the device of an editor for harmonising two different stories.

— την όψιν της γης: Ex. 105 n.

6. Lox ύτι ο υτος ἡ ἡμεῖς: § 65.— ἐἀν δυνάμεθα: if haply we may be able. Like si forte in Latin. — πατάξαι ἐξ αὐτῶν: to smite some of them.— κεκατήρανται: § 20. Cp. 249. One of these passages has evidently suggested

the other. Presumably the prophecy is older than the narrative.

- 7. ἡ γερουσία: this must not be pressed, as though the whole body went, especially in view of 15.—τὰ μαντεῖα: the rewards of divination. In Prov. 1610 and Ezk. 2122 μαντεῖον is used in its ordinary sense.
- 9. Τί οἱ ἄνθρωποι κτλ.: a reproduction of the vague Hebrew interrogative, and perhaps intended to mean "Why are these men with thee?" R.V. 'What men are these with thee?"
- 11. Ίδοὺ λαὸς ἐξελήλυθεν: Hebrew,
 Behold, the people that is come out.
 εἰ ἄρα δυνήσομαι: cp. ἐὰν δυνώμεθα in 6.

Numbers XXII 22 αὐτὸν καὶ ἐκβαλῶ αὐτὸν ἀπὸ τῆς γῆς." 12 καὶ εἶπεν ὁ θεὸς πρὸς Βαλαάμ " Οὐ πορεύση μετ' αὐτῶν οὐδὲ καταράση τὸν λαόν · ἔστιν γὰρ εὐλογημένος." 18 καὶ ἀναστὰς Βαλαὰμ τὸ πρωὶ εἶπεν τοῖς ἄρχουσιν Βαλάκ "'Αποτρέχετε πρὸς τὸν κύριον ύμων οὐκ ἀφίησίν με ὁ θεὸς πορεύεσθαι μεθ' 14 καὶ ἀναστάντες οἱ ἄρχοντες Μωὰβ ἦλθον πρὸς Βαλάκ καὶ εἶπαν "Οὐ θέλει Βαλαάμ πορευθηναι μεθ' ἡμῶν." 15 καὶ προσέθετο Βαλάκ έτι ἀποστείλαι ἄργοντας πλείους καὶ έντιμοτέρους τούτων. 16 καὶ ἦλθον πρὸς Βαλαὰμ καὶ λέγουσιν αὐτῷ "Τάδε λέγει Βαλὰκ ὁ τοῦ Σεπφώρ ''Αξιῶ σε, μη ὀκνήσης ἐλθεῖν πρὸς μέ· 17 ἐντίμως γὰρ τιμήσω σε, καὶ οσα έαν είπης ποιήσω σοι και δεύρο επικατάρασαί μοι τὸν λαὸν τοῦτον.'" 18 καὶ ἀπεκρίθη Βαλαὰμ καὶ εἶπεν τοῖς ἄρχουσιν Βαλάκ " Ἐὰν δῷ μοι Βαλὰκ πλήρη τὸν οἶκον αὐτοῦ άργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβήναι τὸ ρήμα Κυρίου τοῦ θεοῦ, ποιησαι αὐτὸ μικρὸν ἡ μέγα ἐν τῆ διανοία 19 καὶ νῦν ὑπομείνατε αὐτοῦ καὶ ὑμεῖς τὴν νύκτα ταύτην, καὶ γνώσομαι τί προσθήσει Κύριος λαλήσαι πρὸς μέ." 20 καὶ ἦλθεν ὁ θεὸς πρὸς Βαλαὰμ καὶ εἶπεν αὐτῶ " Εἰ καλέσαι σε πάρεισιν οι ανθρωποι οδτοι, αναστας ακολούθησον αὐτοῖς άλλὰ τὸ ρημα ὁ ἄν λαλήσω πρὸς σέ, τοῦτο ποιή-

σεις." 21 καὶ ἀναστὰς Βαλαὰμ τὸ πρωὶ ἐπέσαξεν τὴν ὅνον αὐτοῦ, καὶ ἐπορεύθη μετὰ τῶν ἀρχόντων Μωάβ. 22 καὶ ἀρχίσθη θυμῷ ὁ θεὸς ὅτι ἐπορεύθη αὐτός, καὶ ἀνέστη ὁ

12. ἔστιν γὰρ εὐλογημένος: § 72.

or add to it. Cp. 2418 ποιῆσαι αὐτὸ μικρὸν ἢ καλὸν παρ' ἐμαυτοῦ. The Greek translators seem to have had here also the word which there corresponds to παρ' ἐμαυτοῦ.

19. καὶ ὑμεῖς: like the former messengers.

20. καλέσαι: § 77.— δ αν: § 105.

22. αὐτός: § 13. - ἀνέστη: Hebrew,

^{13. &#}x27;Αποτρέχετε: a dignified word in late Greek. 241 n. Frequent in the inscriptions of manumission at Delphi.

— πρὸς τὸν κύριον ὑμῶν: Hebrew, 'to your land.'

^{17.} ἐντίμως . . . τιμήσω: § 82.

^{18.} ποιήσαι αὐτὸ μικρὸν κτλ.: to make it small or great, i.e. to take from

άγγελος τοῦ θεοῦ ἐνδιαβαλεῖν αὐτόν καὶ αὐτὸς ἐπιβεβήκει έπὶ τῆς ὄνου αὐτοῦ, καὶ δύο παίδες αὐτοῦ μετ' αὐτοῦ. ίδοῦσα ή όνος τὸν ἄγγελον τοῦ θεοῦ ἀνθεστηκότα ἐν τῆ ὁδῶ καὶ τὴν ρομφαίαν ἐσπασμένην ἐν τῆ χειρὶ αὐτοῦ, καὶ ἐξέκλινεν ή όνος έκ της όδου αυτής και έπορεύετο είς τὸ πεδίον · καὶ ἐπάταξεν τὴν ὄνον τῆ ῥάβδω, τοῦ εὐθῦναι αὐτὴν έν τῆ ὁδῷ. 4 καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὔλαξιν τῶν ἀμπέλων, φραγμὸς ἐντεῦθεν καὶ φραγμὸς ἐντεῦθεν· 25 καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ προσέθλιψεν αὐτὸν πρὸς τὸν τοῖχον, καὶ ἀπέθλιψεν τὸν πόδα Βαλαάμ, καὶ προσέθετο έτι μαστίξαι αὐτήν. ²⁶καὶ προσέθετο ὁ άγγελος τοῦ θεοῦ καὶ ἀπελθων ὑπέστη ἐν τόπω στενώ, εἰς ον οὐκ ἦν ἐκκλίναι δεξιὰν οὐδὲ ἀριστεράν. 27 καὶ ἰδοῦσα ή όνος τὸν ἄγγελον τοῦ θεοῦ συνεκάθισεν ὑποκάτω Βαλαάμ· καὶ ἐθυμώθη Βαλαάμ καὶ ἔτυπτεν τὴν ὄνον τῆ 28 καὶ ήνοιξεν ὁ θεὸς τὸ στόμα τῆς ὄνου, καὶ λέγει τῷ Βαλαάμ "Τί ἐποίησά σοι ὅτι πέπαικάς με τοῦτο

'placed himself in the way.'— ἐνδια-βαλεῖν αὐτόν: for an adversary against him. Cp. 32 εἰς διαβολήν σου, where the Hebrew is the same. Διάβολος = satan, 'adversary.' In such passages we have the doctrine of the Devil in germ.— ἐπιβεβήκει: § 19. An imperfect in meaning = was riding on.

23. ἀνθεστηκότα: a present participle in meaning. Cp. 31 and 34 ἀνθέστηκας. — τῆ βάβδφ: not in the Hebrew, which has here the name Balaam.

24. αδλαξιν: furrows is the usual meaning of this word. The R.V. has here 'in a hollow way between the vineyards.'— φραγμός κτλ.: § 51. Jos. Ant. IV 6 § 2 κατά τι στενὸν χωρίον περιειλημμένον αίμασίαις διπλαΐς.

25. προσέθλιψεν . . . ἀπέθλιψεν: the preposition in the former compound has its full force, but not in the latter. Neither word is used again in the LXX. The Hebrew is the same for both. In the N.T. ἀποθλίβειν occurs only in Lk. 845 in the sense of 'to crush.'—τοίχον: Josephus here uses the word θριγκός.

26. εἰς δν: in which. § 90.— δεξιὰν οὐδὰ ἀριστεράν: cp. i Mac. 5⁴⁶ οὐκ ἢν ἐκκλίναι ἀπ' αὐτῆς δεξιὰν ἢ ἀριστεράν: Nb. 20¹⁷ και οὐκ ἐκκλινοῦμεν δεξιὰ οὐδὰ εὐώνυμα: Dt. 2²⁷, 17²⁰; i K. 6¹²: ii Chr. 34²: Is. 30²¹— in all which passages the mere accusative is employed, as here.

27. ἐθυμώθη . . . καὶ ἔτυπτεν: got angry and began to strike.



Numbers XXII 86 τρίτον: " 29 καὶ εἶπεν Βαλαὰμ τῆ ὄνω "Οτι ἐμπέπαιγάς μοι καὶ εἰ εἶχον μάχαιραν ἐν τῆ χειρί, ἤδη αν ἐξεκέντησά σε." 80 καὶ λέγει ή όνος τῷ Βαλαάμ "Οὐκ ἐγὼ ή όνος σου, έφ' ής ἐπέβαινες ἀπὸ νεότητός σου ἔως τής σήμερον ήμέρας; μη ύπεροράσει ύπεριδουσα εποίησά σοι ούτως:" ό δὲ εἶπεν "Οὐχί." δὲ ὁ θεὸς τοὺς ὀφθαλμοὺς Βαλαάμ, καὶ ὁρᾶ τὸν ἄγγελον Κυρίου ἀνθεστηκότα ἐν τῆ όδω και την μάχαιραν έσπασμένην έν τη χειρί αὐτοῦ, καὶ κύψας προσεκύνησεν τῷ προσώπω αὐτοῦ. 82 καὶ εἶπεν αὐτῶ ὁ ἄγγελος τοῦ θεοῦ "Διὰ τί ἐπάταξας τὴν ὄνον σου τοῦτο τρίτον; καὶ ἰδοὺ ἐγὼ ἐξηλθον εἰς διαβολήν σου, ὅτι οὐκ ἀστεία ἡ ὁδός σου ἐναντίον μου. 88 καὶ ἰδοῦσά με ἡ ονος εξέκλινεν απ' εμού τρίτον τούτο καὶ εἰ μη εξέκλινεν, νῦν οὖν σὲ μὲν ἀπέκτεινα, ἐκείνην δὲ περιεποιησάμην." 84 καὶ εἶπεν Βαλαὰμ τῷ ἀγγέλῳ Κυρίου " Ἡμάρτηκα, οὐ γὰρ ηπιστάμην ότι σύ μοι ανθέστηκας έν τη όδω είς συνάντησιν· καὶ νῦν εἰ μή σοι ἀρέσκει, ἀποστραφήσομαι." εἶπεν ὁ ἄγγελος τοῦ θεοῦ πρὸς Βαλαάμ " Συνπορεύθητι μετὰ των ανθρώπων πλην το ρημα ο έαν είπω προς σέ, τουτο φυλάξη λαλήσαι." καὶ ἐπορεύθη Βαλαὰμ μετὰ τῶν ἀρχόντων Βαλάκ. 86 καὶ ἀκούσας Βαλὰκ ὅτι " ἤκει Βαλαάμ," ἐξ-

29. ἐμπέπαιχας: there is a perfect πέπαικα from παίζω as well as from παίω. The later form πέπαιχα, which treats the stem as a guttural, is here useful by way of distinction from πέπαικας in 28. Ex. 10² n.— αν ἐξεκέντησά σε: would have stabbed thee to death. Ἐκκεντεῖν occurs in seven other passages of the LXX.

30. της σημερον ημέρας: Ex. 514 n.

— μη ὑπεροράσει κτλ.: Did I out of contempt do so unto thee? Hebrew, 'Was I with custom accustomed to do so?'

32. els διαβολήν: v. 22 n.—οὐκ ἀστεία: R.V. 'perverse.' On the moral sense which came to be attached to the word ἀστείως see Ex. 2^2 n.

33. σὲ μέν . . . ἐκείνην δέ : § 30.
— ἀπέκτεινα . . . περιεποιησάμην : § 76.

34. ἀνθέστηκας: v. 23 n. — ἀποστραφήσομαι: passive in form, but middle in meaning. Cp. 236, 16, 17. § 83. — φυλάξη λαλήσαι: the Hebrew here is simply 'thou shalt speak.' — εἰς πόλιν Μωάβ: to a town of the Moabites. Vulg. in oppido Moabitarum.

ηλθεν είς συνάντησιν αὐτῷ είς πόλιν Μωάβ, ήτις ἐπὶ τῶν ορίων 'Αρνών, ο έστιν έκ μέρους των ορίων. 87 καὶ εἶπεν Βαλάκ πρὸς βαλαάμ "Οὐχὶ ἀπέστειλα πρὸς σὲ καλέσαι σε; διὰ τί οὐκ ἤρχου πρὸς μέ; οὐ δυνήσομαι ὄντως τιμήσαί σε;" 88 καὶ εἶπεν Βαλαὰμ πρὸς Βαλάκ "Ἰδοὺ ἤκω πρός σε νυν δυνατός έσομαι λαλήσαί τι; το ρήμα ο έαν βάλη ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο λαλήσω." ρεύθη Βαλαὰμ μετὰ Βαλάκ, καὶ ἦλθον εἰς Πόλεις ἐπαύλεων. 40 καὶ ἔθυσεν Βαλάκ πρόβατα καὶ μόσχους, καὶ ἀπέστειλεν τῶ Βαλαὰμ καὶ τοῖς ἄρχουσι τοῖς μετ' αὐτοῦ. 41 καὶ έγενήθη πρωί, καὶ παραλαβών Βαλάκ τὸν Βαλαάμ ἀνεβίβασεν αὐτὸν ἐπὶ τὴν στήλην τοῦ Βάαλ, καὶ ἔδειξεν αὐτῷ ἐκείθεν 1 Καὶ εἶπεν Βαλαὰμ τῷ Βαλάκ μέρος τι τοῦ λαοῦ. " Οἰκοδόμησόν μοι ἐνταῦθα ἐπτὰ βωμούς, καὶ ἐτοίμασόν μοι ένταῦθα έπτὰ μόσχους καὶ έπτὰ κριούς." ² καὶ ἐποίησεν Βαλάκ δυ τρόπου εἶπευ αὐτῷ Βαλαάμ, καὶ ἀνήνεγκευ μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. 8καὶ εἶπεν Βαλαάμ πρὸς

- 36. 'Αρνών: an indeclinable proper name. The Arnon was a river flowing into the Dead Sea from the west, and seems here to be regarded as forming the northern boundary of the territory of Moab ('the border of Arnon' = the border made by the Arnon). As rivers are masculine in Greek, we might expect δs here instead of δ.— ἐκ μέρους τῶν ὁρίων: in the direction of the borders. Hebrew, 'on the extremity of the border.'
- 37. Ούχι ἀπέστειλα: the Hebrew corresponding to this might have been rendered ἀποστέλλων ἀπέστειλα, but the Greek translator seems at this point to be getting tired of the emphatic repetition. He fails to mark it again in 38 where δυνάμει δυνατός

ξσομαι would be justified by the original.

- 39. Πόλεις ἐπαύλεων: this shows the meaning which the translator put upon the Hebrew proper name.
- 40. ἀπίστειλεν: perhaps sent some of the meat, since a sacrifice among the Jews, as among the Pagans, was preliminary to a good dinner.
- 41. τὴν στήλην τοῦ Βάαλ: Hebrew Bamoth-Baal. Bamoth is the word commonly rendered 'high places.' The situation was chosen also as affording a good view of the Israelite encampment.
- 2. και άνήνεγκεν: Hebrew, 'and Balak and Balaam offered.'— ἐπὶ τὸν βωμόν: more literal than the R.V. 'on every altar.' So in v. 4.

Numbers XXIII 8

Βαλάκ "Παράστηθι ἐπὶ τῆς θυσίας σου, καὶ πορεύσομαι, εἴ μοι φανεῖται ὁ θεὸς ἐν συναντήσει · καὶ ῥῆμα ὁ ἐάν μοι δείξη ἀναγγελῶ σοι." καὶ παρέστη Βαλὰκ ἐπὶ τῆς θυσίας αὐτοῦ · καὶ Βαλαὰμ ἐπορεύθη ἐπερωτῆσαι τὸν θεόν, καὶ ἐπορεύθη εὐθεῖαν. ⁴καὶ ἐφάνη ὁ θεὸς τῷ Βαλαάμ, καὶ εἶπεν πρὸς αὐτὸν Βαλαάμ "Τοὺς ἑπτὰ βωμοὺς ἡτοίμασα, καὶ ἀνεβίβασα μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν." ⁵καὶ ἐνέβαλεν ὁ θεὸς ῥῆμα εἰς στόμα Βαλαὰμ καὶ εἶπεν "Ἐπιστραφεὶς πρὸς Βαλὰκ οὖτως λαλήσεις." ⁶καὶ ἐπεστράφη πρὸς αὐτόν · καὶ ὅδε ἐφιστήκει ἐπὶ τῶν ὁλοκαυτωμάτων αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωὰβ μετ' αὐτοῦ. καὶ ἐγενήθη πνεῦμα θεοῦ ἐπ' αὐτῷ ' καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

" Ἐκ Μεσοποταμίας μετεπέμψατό με Βαλάκ, βασιλεὺς Μωὰβ ἐξ ὀρέων ἀπ' ἀνατολῶν, λέγων 'Δεῦρο ἄρασαί μοι τὸν Ἰακώβ, καὶ δεῦρο ἐπικατάρασαί μοι τὸν Ἰσραήλ.' ⁸τί ἀράσωμαι δν μὴ καταρᾶται Κύριος;

- 3. Παράστηθι ἐπί: Stand by at. A regard for Greek would make παραστήναι to be constructed with a dative, but a preposition follows in the Hebrew, which is represented by ἐπί.— εἴ μοι φανείται κτλ.: in case God shall appear unto me. ὁ θεός: Hebrew, 'Jehovah.'— καὶ παρέστη . . . τὸν θεόν: not in the Hebrew.— εὐθείαν: sc. ὁδόν. R.V. 'and he went to a bare height.' The Greek can only mean 'he went straight.'
- 6. έφιστήκει: = έφειστήκει was standing. Cp. v. 17. δλοκαυτωμάτων: in this form of sacrifice the meat was wholly burnt, and not eaten. καὶ ἐγενήθη πνεθμα θεοῦ ἐπ' αὐτῷ: not in the Hebrew.
 - 7. παραβολήν: the word παραβολή

was not inaptly chosen by the Greek translator to represent the Hebrew original, which is often rendered 'prov-The Hebrew word originally meant 'setting beside,' and was applied to a species of composition like that which follows, consisting of couplets, in which each second line is a repetition under another form of its predecessor. The meaning of 'parable' in the N.T. is different. It is there 'comparison' in the sense of 'illustration' or 'analogy,' which was a recognised use of παραβολή in good Greek: cp. i K. 2414 ή παραβολή ή άρχαία. From παραβολή comes the French parler through the Latin parabolare.

8. tl apao what: What curse am I

Numbers XXIII 9

ἢ τί καταράσωμαι δυ μὴ καταραται ὁ θεός;

δοτι ἀπὸ κορυφῆς ὀρέων ὄψομαι αὐτόν,
καὶ ἀπὸ βουνῶν προσυνοήσω αὐτόν.
ἰδοὺ λαὸς μόνος κατοικήσει,
καὶ ἐν ἔθνεσιν οὐ συλλογισθήσεται.

το τίς ἐξηκριβάσατο τὸ σπέρμα Ἰακώβ;
καὶ τίς ἐξαριθμήσεται δήμους Ἰσραήλ;
ἀποθάνοι ἡ ψυχή μου ἐν ψυχαῖς δικαίων,
καὶ γένοιτο τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων."

το καὶ ἐἶπεν Βαλὰκ πρὸς Βαλαάμ "Τί πεποίηκάς μοι; εἰς κατάρασιν ἐχθρῶν μου κέκληκά σε, καὶ ἰδοὺ εὐλόγηκας εὐλογίαν."

εὐλογίαν."

το κατάρασιν ἐχθρῶν μου κέκληκά σε, καὶ ἰδοὺ εὐλόγηκας ἐὰλογίαν."

καὶ ἐἰπεν Βαλαὰμ πρὸς Βαλάκ "Οὐχὶ ὅσα ἐὰν ἐμβάλη ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο φυλάξω λαλῆ-

18 καὶ εἶπεν πρὸς αὐτὸν Βαλάκ "Δεῦρο ἔτι μετ' ἐμοῦ

είς τόπον άλλον, έξ ων οὐκ ὄψη αὐτὸν ἐκείθεν, άλλ' ἡ μέρος

to pronounce upon him? τl is cognate accusative.

9. όψομαι, προσνοήσω: R.V. 'Ι see, I behold.' Προσνοείν occurs eight times in the LXX. In L. & S. it is recognised only as a false reading in Xenophon. - Bouvev: iv K. 216 n. - λαδς μόνος κατοικήσει: this prophecy was amply fulfilled by the isolation of the Jews among the nations of the world, which was brought about by their religion. This, according to the High Priest Eleazar in the Letter of Aristeas, was the express object of the Mosaic system. - iv ioveriv: the Jews habitually spoke of τὰ ἔθνη (the Gentiles) in contradistinction to themselves. — έξηκριβάσατο: aorist middle of εξακριβάζειν. This verb occurs also in Job 288, Dan. O' 719.

10. τὸ σπέρμα: Hebrew, 'dust.'
The translator has seized upon the

meaning. - Shuous: Hebrew, 'fourth part of.' The word for 'multitude' differs only by a letter from that for 'fourth part.' - ἀποθάνοι ἡ ψυχή κτλ.: Hebrew, 'Let my soul die the death of the righteous.' The meaning of this prayer in this particular context is not clear. In the Greek the last two lines do not correspond in meaning, which shows that something is wrong. But the Greek of the second line gives a more natural close to the prophecy, which relates to the prosperity of Israel, than the Hebrew as translated in our version. Perhaps the word rendered 'last end' ought to be taken to mean 'posterity.'

11. εὐλόγηκας εὐλογίαν: § 56.

13. ἐξ ών: there is another reading ἐξ οῦ, which grammar requires. — οὺκ ὄψη αὐτόν: the Hebrew here has no negative, but either reading makes good sense. — ἀλλ' ἤ: § 108. — ἐκατθεν: § 87.

Numbers XXIII 19

τι αὐτοῦ ὄψη, πάντας δὲ οὐ μὴ ἴδης καὶ κατάρασαί μοι αὐτον ἐκείθεν." ¹⁴ καὶ παρέλαβεν αὐτον εἰς ἀγροῦ σκοπιὰν ἐπὶ κορυφὴν Λελαξευμένου, καὶ ἀκοδόμησεν ἐκεῖ ἐπτὰ βωμούς, καὶ ἀνεβίβασεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. ¹⁵ καὶ εἶπεν Βαλαὰμ πρὸς Βαλάκ "Παράστηθι ἐπὶ τῆς θυσίας σου, ἐγὰ δὲ πορεύσομαι ἐπερωτῆσαι τὸν θεόν." ¹⁶ καὶ συνήντησεν ὁ θεὸς τῷ Βαλαὰμ καὶ ἐνέβαλεν ῥῆμα εἰς τὸ στόμα αὐτοῦ καὶ εἶπεν "'Αποστράφητι πρὸς Βαλάκ, καὶ τάδε λαλήσεις." ¹⁷ καὶ ἀπεστράφη πρὸς αὐτόν · ὁ δὲ ἐφιστήκει ἐπὶ τῆς ὁλοκαυτώσεως αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωὰβ μετ' αὐτοῦ. καὶ εἶπεν αὐτῷ Βαλάκ "Τί ἐλάλησεν Κύριος;" ¹⁸ καὶ ἀναλαβὰν τὴν παραβολὴν αὐτοῦ εἶπεν

" 'Ανάστηθι Βαλάκ, καὶ ἄκουε ἐνώτισαι μάρτυς, υίὸς Σεπφώρ.
 19 οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι, οὐδὲ ὡς υίὸς ἀνθρώπου ἀπειληθῆναι αὐτὸς εἴπας οὐχὶ ποιήσει; λαλήσει, καὶ οὐχὶ ἐμμενεῖ;

14. εἰς ἀγροῦ σκοπιὰν κτλ.: to the look-out place of the fleld, to the top of that which is hewn in stone. R.V. 'into the field of Zophim, to the top of Pisgah.' Zophim is here a proper name, but means 'The Watchmen.' Pisgah is also the proper name of a well-known mountain overlooking the Jordan valley from the east. The translator is supposed to have arrived at Λελαξευμένου from an Aramaic sense of the root.

15. ἐγὼ δὲ πορεύσομαι ἐπερωτήσαι τὸν θεόν: Hebrew, 'while I meet yonder.' Here, as in v. 3, the Hebrew omits the reference to 'questioning God'—possibly out of a feeling of reverence. Here the sense is incomplete without it.

18. ἐνάτισαι μάρτυς: give ear to me as a witness. Hebrew, 'hearken unto me.' The Greek rendering can here be traced to a different pointing of the Hebrew text. The same consonants which can be read 'unto me' may also be taken to mean 'my witness.' Ἐνωτίζεσθαι is a common word in the LXX, e.g. Gen. 4²⁸: Jdg. 5³: Jer. 23¹⁸. It occurs also in Acts 2¹⁴.

19. διαρτηθήναι: to be misled. Hebrew, 'that he should lie.' Διαρτάν occurs only here in the LXX. In Judith 816 we find οὐχ ὡς ἄνθρωπος ὁ Θεὸς ἀπειληθήναι, | οὐδὲ ὡς υἰὸς ἀνθρώπου διαιτηθήναι. — ἀπειληθήναι: to be terrifled with threats. R.V. 'that he should repent.'

20 ίδοὺ εὐλογεῖν παρείλημμαι·
εὐλογήσω, καὶ οὐ μὴ ἀποστρέψω.
21 οὐκ ἔσται μόχθος ἐν Ἰακώβ,
οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραήλ·
Κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ,
τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ.
22 θεὸς ὁ ἔξαγαγὼν αὐτοὺς ἐξ Αἰγύπτου·
ὡς δόξα μονοκέρωτος αὐτῷ.
28 οὐ γάρ ἐστιν οἰωνισμὸς ἐν Ἰακώβ,
οὐδὲ μαντεία ἐν Ἰσραήλ.
κατὰ καιρὸν ῥηθήσεται Ἰακὼβ καὶ τῷ Ἰσραήλ
τί ἐπιτελέσει ὁ θεός.

20. ίδοὺ εὐλογεῖν κτλ.: the Greek here reproduces the Hebrew— 'Behold, I have received to bless.' The R.V. supplies the word 'commandment.'— εὐλογήσω κτλ.: R.V. 'and he hath blessed, and I cannot reverse it.'— οὐ μὴ ἀποστρέψω: intransitive, as often— I will not turn back.

21. ούκ έσται μόχθος κτλ.: R.V. 'He hath not beheld iniquity in Jacob, Neither hath he seen perverseness in Israel.' The Hebrew nouns here used may mean either 'sin' or 'sorrow.' 'Iniquity' and 'perverseness' decide the question in the one way, μόχθος and πόνος in the other: but the derivatives of these latter, μοχθηρία and πονηρία, would coincide with the English version. - τὰ ἔνδοξα άρχόντων κτλ .: the glories of chiefs are in him, i.e. "Israel has glorious R.V. 'and the shout of a king is among them.' Perhaps the Greek translators changed 'king' into 'rulers' to avoid the appearance of anachronism.

22. ὁς δόξα μονοκέρωτος: the 'unicorn' figures all together in eight passages of the LXX—Nb. 23²², 24⁸: Dt. 33¹⁷: Job 39⁹: Ps. 21²², 28⁶, 77⁶⁹, 91¹⁰. In the R.V. it is everywhere reduced to a 'wild-ox,' except where it is absent altogether (Ps. 77⁶⁹). From Dt. 33¹⁷ it appears plainly that the animal had more than one horn. The rendering of the Vulgate then—cuius fortitudo similis est rhinocerotis—is devoid of plausibility. It should be noticed that the parallelism in sense, which is very close in most of these couplets, is here absent altogether.

28. οδ γάρ ἐστιν οἰωνισμὸς κτλ.: this is a literal rendering of the Hebrew. The R.V. margin puts a meaning into the words thus: 'Surely there is no enchantment against Jacob, | Neither is there any divination against Israel,' i.e. it is useless to call in diviners to curse them. — κατὰ καιρὸν κτλ.: quite correct as a rendering of the Hebrew, except that ἐπιτελέσει ought to be perfect, but the meaning is not plain in

²⁴ ίδοὺ λαὸς ὡς σκύμνος ἀναστήσεται, καὶ ὡς λέων γαυριωθήσεται · οὐ κοιμηθήσεται ἔως φάγη θήραν, καὶ αἷμα τραυματιῶν πίεται."

25 καὶ εἶπεν Βαλὰκ πρὸς Βαλαάμ "Οὖτε κατάραις καταράση μοι αὐτόν, οὖτε εὐλογῶν μὴ εὐλογήσης αὐτόν." 26 καὶ ἀποκριθείς Βαλαάμ εἶπεν τῶ Βαλάκ "Οὐκ ἐλάλησά σοι λέγων 'Τὸ ρημα ο ἐὰν λαλήση ὁ θεός, τοῦτο ποιήσω';" εἶπεν Βαλὰκ πρὸς Βαλαάμ " Δεῦρο παραλάβω σε εἰς τόπον άλλον, εἰ ἀρέσει τῷ θεῷ, καὶ κατάρασαί μοι αὐτὸν ἐκεῖ-28 καὶ παρέλαβεν Βαλάκ τὸν Βαλαάμ ἐπὶ κορυφὴν τοῦ Φογώρ, τὸ παρατείνον εἰς τὴν ἔρημον. 29 καὶ εἶπεν Βαλαάμ πρὸς Βαλάκ "Οἰκοδόμησόν μοι ὧδε έπτὰ βωμούς, καὶ έτοίμασόν μοι ὧδε έπτὰ μόσχους καὶ έπτὰ κριούς." 80 καὶ ἐποίησεν Βαλὰκ καθάπερ εἶπεν αὐτῷ Βαλαάμ, καὶ ανήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. ίδων Βαλαάμ ότι καλόν έστιν έναντι Κυρίου εύλογείν τον Ισραήλ, οὐκ ἐπορεύθη κατὰ τὸ εἰωθὸς εἰς συνάντησιν τοῖς οίωνοις, και απέστρεψεν το πρόσωπον είς την έρημον.

either language. The parallelism of sense is here also absent, and it looks as though Israel had been originally meant to balance Jacob.

24. γανριωθήσεται: this must come from γαυριοῦν, not from γαυριοῦν. There is also a form γαυριοῦν Wisd. 62: iii Mac. 3¹¹. Γαυριῶν occurs in Judith 97: Job 3¹⁴, 39^{21, 23}. On the voice see § 83. — τραυματιῶν: τραυματίας properly means a wounded man, as in Ar. Poet. 14 § 13: Lucian V.H. II 38. In the LXX it is used for one who has met his death by wounding, e.g. Nb. 19¹⁶, 31⁸: Jdg. 16²⁴: i K. 17⁵². The word is very common.

25. ούτε εύλογων κτλ. : § 81.

27. Δεῦρο παραλάβω κτλ.: punctuate here εἰς τόπον ἄλλον. The words εἰ ἀρέσει τῷ θεῷ go with καὶ κατάρασαι — If it shall please God, do thou curse me him from there.

28. Φογώρ: = Peor. — το παρατείνον εἰς τὴν ἔρημον: to the place which stretches along to the desert, in apposition with κορυφήν. R.V. 'that looketh down upon the desert.'

1. els συνάντησιν τοις olavois: to meet the omens, i.e. to observe signs from which he might infer the will of God. Cp. 233, 15. R.V. 'to meet with enchantments.' The Hebrew

²καὶ ἐξάρας Βαλαὰμ τοὺς ὀφθαλμοὺς αὐτοῦ καθορᾳ τὸν Ἰσραὴλ ἐστρατοπεδευκότα κατὰ φυλάς· καὶ ἐγένετο πνεῦμα θεοῦ ἐν αὐτῷ. ³καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

"Φησὶν Βαλαὰμ υἱὸς Βεώρ,
 φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὁρῶν,
 ⁴φησὶν ἀκούων λόγια θεοῦ,
 ὄστις ὅρασιν θεοῦ εἶδεν,
 ἐν ὕπνω, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ ·
 ⁵ὡς καλοί σου οἱ οἶκοι, Ἰακώβ,
 αἱ σκηναί σου, Ἰσραήλ ·
 ⁶ὡς νάπαι σκιάζουσαι,
 καὶ ὡσεὶ παράδεισος ἐπὶ ποταμῶν ·
 καὶ ὡσεὶ σκηναὶ ἃς ἔπηξεν Κύριος,
 ὧσεὶ κέδροι παρ' ὕδατα.

word is the plural of that which is translated οlωνισμός in 23²³.

3. δ άληθινώς όρων: this seems to point to a different reading from that of the Hebrew as we have it. See R.V.

4. λόγια θεοῦ: cp. v. 16: Dt. 33°: and Psalms passim. St. Paul in Rom. 3° uses the expression τὰ λόγια τοῦ Θεοῦ, which is there rendered 'the oracles of God.' Cp. Acts 78°: i Pet. 4¹¹: Hb. 5¹².—ἐν ὕπνφ: R.V. 'falling down.'—ἀποκεκαλυμμένοι κτλ.: § 51. To sleep with the eyes open seems to have been regarded as the sign of a wizard. In φησίν... αὐτοῦ we have a triplet instead of the usual couplets. It would seem from v. 16 that a line has dropped out.

5. ώς καλοι κτλ.: the sight of the Israelites encamped, which has made a desert place seem populous, suggests a vision of the people permanently set-

tled in a fruitful land, and flourishing like a well-watered grove of trees.

6. ώς νάπαι σκιάζουσαι: even as shady dells. R.V. 'As valleys are they spread forth.' — παράδεισος: a Persian word meaning a 'park' or 'pleasureground,' which is familiar to readers of Xenophon. The Hebrew word is here the same as that which is translated 'garden' in Gen. 2 and 3. In Nehemiah, Ecclesiastes, Canticles, and Sirach the Hebrew has pardes, which is probably a loan-word from the Persian. - σκηναί: R.V. 'lign aloes.' Curious as this variation seems, it is not an unnatural one. For the Hebrew word in v. 5, which is rendered olkor by the Greek and 'tents' by the English translators, differs only by a point from the one which is here employed. The word 'lign-aloes' stands for lignum aloes, which is a Latin translation of the Greek ξυλαλόη. The bitter

⁷ ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν
 καὶ ὑψωθήσεται ἡ Γὼγ βασιλεία, καὶ αὐξηθήσεται ἡ βασιλεία αὐτοῦ.
 ⁸ θεὸς ὡδήγησεν αὐτὸν ἐξ Αἰγύπτου, ὡς δόξα μονοκέρωτος αὐτῷ ·
 ἔδεται ἔθνη ἐχθρῶν αὐτοῦ, καὶ τὰ πάχη αὐτῶν ἐκμυελιεῖ, καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἐχθρόν.
 ⁹ κατακλιθεὶς ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος · τίς ἀναστήσει αὐτόν ;
 οἱ εὐλογοῦντές σε εὐλόγηνται, καὶ οἱ καταρώμενοί σε κεκατήρανται.

aloe was also known as $d\gamma d\lambda \lambda o \chi o \nu$, which is perhaps the Semitic word borrowed and modified so as to give it something of a Greek air.

7. έξελεύσεται άνθρωπος κτλ.: R.V. Water shall flow from his buckets, | And his seed shall be in many waters.' - ύψωθήσεται ή Γων βασιλεία: his kingdom shall be higher than Gog. Hebrew, 'his king shall be higher than Agag.' Gog (Ezek. 382, 391) seems out of place here. Perhaps the true reading is Og (cp. 2428), which has three consonants in Hebrew and might easily get changed into either Gog or Agag. Moreover Og is elsewhere mentioned as typical of a mighty king (Ps. 13411, 13620) and he had just been subdued by Israel (Nb. 2188-85). On this supposition the 'king' will be Jehovah. With the reading 'Agag' the king would naturally be Saul. But to take a person yet unborn as a standard of comparison for another person who is in the same predicament is too much of an anachronism even for prophecy. For the form of the comparison, see § 65.

8. θεὸς ἀδήγησεν κτλ. : in 2322 with a slight variation. The difference in the original amounts only to that between singular and plural (αὐτὸν, αὐτούς). και τά πάχη κτλ. : and shall suck the marrow out of their fatness. ' And shall break their bones in pieces,' The two can hardly be renderings of the same original, though the one process is preliminary to the other. The metaphor is in either case from a beast of prey, but the Greek lends itself very well to the idea of the Jews absorbing the wealth of other nations. Έκμυελίζειν occurs only here. For πάxos cp. Eur. Cyclops 380: of σαρκός είχον εύτραφέστατον πάχος. - βολίσιν: Cp. Ex. 1918 ή βολίδι κατατοξευθήσεται: Jer. 279 ώς βολίς μαχητοῦ συνετοῦ. This line is out of keeping with the simile of the wild beast, which is resumed in the following couplet.

9. кекатпрачта: § 20.

10 καὶ ἐθυμώθη Βαλὰκ ἐπὶ Βαλαάμ, καὶ συνεκρότησεν ταῖς χερσὶν αὐτοῦ· καὶ εἶπεν Βαλὰκ πρὸς Βαλαάμ "Καταρᾶσθαι τὸν ἐχθρόν μου κέκληκά σε, καὶ ἰδοὺ εὐλογῶν εὐλόγησας τρίτον τοῦτο. 11 νῦν οὖν φεῦγε εἰς τὸν τόπον σου · εἶπα 'Τιμήσω σε,' καὶ νῦν ἐστέρεσέν σε Κύριος τῆς δόξης." 12 καὶ εἶπεν Βαλαὰμ πρὸς Βαλάκ "Οὐχὶ καὶ τοῖς ἀγγέλοις σου οὖς ἀπέστειλας πρὸς μὲ ἐλάλησα λέγων 18 ' Ἐάν μοι δῷ Βαλὰκ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα Κυρίου, ποιῆσαι αὐτὸ πονηρὸν ἡ καλὸν παρ' ἐμαυτοῦ · ὅσα ἐὰν εἶπῃ ὁ θεός, ταῦτα ἐρῶ.' 14 καὶ νῦν ἰδοὺ ἀποτρέχω εἰς τὸν τόπον μου · δεῦρο συμβουλεύσω σοι τί ποιήσει ὁ λαὸς οὖτος τὸν λαόν σου ἐπ' ἐσχάτου τῶν ἡμερῶν." 15 καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

Φησὶν Βαλαὰμ υίὸς Βεώρ,
 φησὶν ὁ ἄνθρωπος ὁ ἀληθινὸς ὁρῶν,
 ¹⁶ ἀκούων λόγια θεοῦ,
 ἐπιστάμενος ἐπιστήμην παρὰ 'Υψίστου,
 καὶ ὅρασιν θεοῦ ἰδών,
 ἐν ὕπνω, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ

10. συνεκρότησεν ταις χερσίν: cp. Lucian Somn. 14 ήγανάκτει και τῶ χεῖρε συνεκρότει, και τοὺς ὀδόντας ἐνέπριε.

13. ποιήσαι αυτό πονηρόν κτλ.: to make it bad or good (i.e. a curse or a blessing). 2218 n.

14. ἀποτρέχω: this appears to have been the regular word for 'go away' in Alexandrian Greek, and not to have been suggestive of anything undignified, being used on the most solemn occasions, as in Josh. 23¹⁴: Tob. 14³: Aristeas § 273 κᾶν ἐκ τοῦ ζῆν ἀποτρέχωσιν. Cp. also Gen. 12¹⁹, 24⁵¹, 32⁹:

Ex. 3^{21} , 10^{24} , $21^{5,7}$: i K. 8^{22} . It seems to have supplanted $4\pi\epsilon\rho\chi o\mu a\iota$. Jer. 44^9 $4\pi\sigma\tau\rho\epsilon\chi o\nu\tau\epsilon$ s $4\pi\epsilon\lambda\epsilon\dot{\nu}\sigma\sigma\tau\tau a\iota$. — $\epsilon\dot{\pi}$ $\epsilon\dot{\sigma}\chi\dot{\alpha}\tau\sigma\nu$ $\tau\dot{\omega}\nu$ $\dot{\eta}\mu\epsilon\rho\dot{\omega}\nu$: Dan. O' 10^{14} . This is the phrase which is used at the beginning of Hebrews. Cp. ii Pet. 3^3 $\epsilon\lambda\epsilon\dot{\nu}\sigma\sigma\tau a\iota$ $\epsilon\dot{\pi}$ $\epsilon\dot{\sigma}\chi\dot{\alpha}\tau\omega\nu$ $\tau\dot{\omega}\nu$ $\dot{\eta}\mu\epsilon\rho\dot{\omega}\nu$... $\epsilon\mu\pi\alpha\hat{\iota}\kappa\tau a\iota$.

15. ὁ άληθινὸς ὁρῶν: ὁρῶν is here a substantive, not a participle, as in v. 3.

16. ἐπιστάμενος κτλ.: here we have the line which was wanting to complete the first couplet in v. 4.

 $\epsilon i\pi \epsilon \nu$

17 δείξω αὐτῷ, καὶ οὐχὶ νῦν·
μακαρίζω, καὶ οὐκ ἐγγίζει·
ἀνατελεῖ ἄστρον ἐξ Ἰακώβ,
καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραήλ,
καὶ θραύσει τοὺς ἀρχηγοὺς Μωάβ,
καὶ προνομεύσει πάντας υἱοὺς Σήθ.

18 καὶ ἔσται Ἐδὼμ κληρονομία,
καὶ ἔσται κληρονομία Ἡσαὺ ὁ ἐχθρὸς αὐτοῦ·
καὶ Ἰσραὴλ ἐποίησεν ἐν ἰσχύι.

19 καὶ ἐξεγερθήσεται ἐξ Ἰακώβ,
καὶ ἀπολεῖ σωζόμενον ἐκ πόλεως."

17. δείξω αὐτῷ: Hebrew, 'I see him.' The Greek has no sense, and is due to an error on the part of the translator. — μ aκαρίζω, καὶ σύκ ἐγγίζει: Ipronounce him blessed, though he is not nigh. R.V. 'I behold him, but not nigh.' The seer in vision sees the distant future, not the present. V. 14. — алателей астрол ктл.: this must refer to David, the one Israelite king who is recorded to have conquered both Moab and Edom. - ανθρωπος: R.V. 'sceptre.' — τους άρχηγούς: R.V. 'the corners.' - προνομεύσει: προνομεύειν is a late Greek word meaning 'ravage.' Both it and προνομή 'spoil' (Nb. 3111) are common in the LXX. υίους Σήθ: R.V. 'sons of tumult.' The Greek translator either took 'sheth' to be a proper name or left it untranslated. His difficulty seems to have been occasioned by a mispointing of the initial consonant.

18. 'Hoas: Hebrew Seir. 'Esau' is an alternative for 'Edom'; Seir is

a mountain in the land of Edom.— ἐποίησεν ἐν ἰσχύι: R.V. 'While Israel doeth valiantly.' On ἐν see § 91.

19. έξεγερθήσεται: sc. τις. R.V. 'shall one have dominion.'— και άπολει κτλ.: and shall destroy one who is escaping out of a city. R.V. 'And shall destroy the remnant from the city.' This seems to refer to some blow to Moab later than the time of David.

20. ἱδὼν τὸν 'Αμαλήκ: Balaam is supposed to catch sight of some encampment of the nomad Amalekites, which happened to be within the field of vision. He can only prophesy of a people when he has some portion of it before his eyes. So the modern clair-voyant requires to be somehow put en rapport with the person about whom he is questioned.—τὸ σπέρμα αὐτῶν: R.V. 'his latter end.' Both the Greek and the English translators are consistent with their rendering of the same Hebrew word at the close of the first

" 'Αρχὴ ἐθνῶν 'Αμαλήκ, καὶ τὸ σπέρμα αὐτῶν ἀπολεῖται."

21 καὶ ἰδὼν τὸν Κεναῖον καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν

" Ίσχυρὰ ἡ κατοικία σου καὶ ἐὰν θῆς ἐν πέτρα τὴν νοσσιάν σου,

ε καὶ ἐὰν γένηται τῷ Βεὼρ νεοσσιὰ πανουργίας,

᾿Ασσύριοί σε αἰχμαλωτεύσουσιν."

prophecy in 3310. But the Greek rendering has here the disadvantage of quite losing the verbal antithesis which exists in the original between 'beginning' and 'end.' In i Chron. 442 we read that 500 men of the sons of Simeon went to Mount Seir and smote the remnant of the Amalekites. This appears from the context to have been in the days of Hezekiah.

21. τον Kevatov: in Jdg. (LXX) the Kenites are spoken of as the descendants of Jothor, the fatherin-law of Moses (Ex. 218 n.). In i Sam. 156 Saul, when about to attack the Amalekites, warns the Kenites, as old friends of Israel, to withdraw from among them. — και ἐὰν θῆς κτλ. : R.V. 'and thy nest is set in the rock.' The parallelism of the couplets requires this line to repeat the preceding one; it is therefore a mistake to subordinate it to the sentence that follows. $vo\sigma\sigma\iota\dot{a}v:=v\epsilon\sigma\sigma\iota\dot{a}v.$ Cp. v. 22. Hebrew word thus rendered (qen) contains an untranslatable pun on the name 'Kenites' (qēni).

22. καὶ ἐἀν γένηται κτλ.: and if it become unto Beor a nest of wickedness. R.V. 'Nevertheless Kain shall be wasted.' This extraordinary divergence may be partly accounted for

without supposing a difference of read-The Greek translator took the proper name Qain here for the common term 'nest' $(q\bar{e}n)$ used in the preceding verse, and on the other hand treated as a proper name the word ba'er, which means 'wasting.' Gray even suggests an explanation of πανουργίας. - 'Ασσύριοί σε αίχμαλωτεύσουσιν: when did this take place? It was in the time of Shalmaneser II (B.C. 860) that the Assyrians first came into direct contact with Israel. That monarch defeated the king of Damascus, and mentions Ahab among the allies of his opponent. But his campaigns were apparently confined to the region of Damascus, and would hardly affect a nomad tribe on the borders of Moab and Judah. The earliest possible date seems to be the reign of Rammannirari II (B.C. 811), who 'subjugated all the coast lands of the west, including Tyre, Sidon, Israel, Edom, and Philistia.' At that date however Assyrian action on the regions of Palestine was still exceptional. It was not till the time of Tiglath-Pileser III (B.c. 745) that the danger of Assyrian conquest became pressing and constant; and it seems likely that the Kenites, who were so closely con-

 28 καὶ ἰδὼν τὸν 4 Ωγ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν 44 Ω ὤ, τίς ζήσεται ὅταν θῆ ταῦτα ὁ θεός;

²⁴ καὶ ἐξελεύσεται ἐκ χειρὸς Κιτιαίων, καὶ κακώσουσιν ᾿Ασσούρ, καὶ κακώσουσιν Ἐβραίους, καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται.''

25 καὶ ἀναστὰς Βαλαὰμ ἀπῆλθεν, ἀποστραφεὶς εἰς τὸν τόπον αὐτοῦ· καὶ Βαλὰκ ἀπῆλθεν πρὸς ἐαυτόν.

nected with Judah (Jdg. 1¹⁸), did not suffer seriously till the invasion of Sennacherib (s.c. 701).

28. καl (δών τὸν "Ωγ: there is nothing answering to these words in the Hebrew, though the analogy of vs. 20 and 21 requires it. The destruction of Og has already been recorded (Nb. 21^{23-35}). — ὅταν θῆ ταῦτα: θεῖναι here seems to have the sense of appoint. As this is the beginning of a new παραβολή, it would appear that ταῦτα refers to what follows.

24. καὶ ἐξελεύσεται κτλ.: Hebrew, literally 'and ships from the hand of Kittim.' — Κιτιαίων: Hebrew Kittim = Κίτιον, a town in Cyprus. The name was extended from the town, which was originally a Phœnician settlement, to the island (Jos. Ant. I 6 § 1 Χέθεμος δὲ χεθεμὰ τὴν νῆσον ἔσχεν · Κύπρος αὐτη νῦν καλεῖται), and from that

to the Greeks generally. In i Mac. 11 Alexander the Great is spoken of as having come from the land of Xettielu. and in 85 of the same, Perses is called Κιτιέων βασιλεύs. Kittim is represented in Gen. 104 as a son of Javan (= 'Idcoves, 'I wes). The destruction of the Assyrian Empire took place about B.C. 606, but not in any way owing to the action of Greek ships. Hebrew text is sound and this last prophecy was fulfilled at all, it would seem to refer to the time of Alexander the Great, when Assyria shared the fate of the Persian Empire, of which it then formed a part. - 'Espaious: Hebrew Eber. In Gen. 1021 Shem is spoken of as 'the father of all the children of Eber.' — όμοθυμαδόν: properly with one heart, with one accord. Here perhaps = all together. Hebrew, 'also,'

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INTRODUCTION TO THE STORY OF SAMSON

Samson is the most frankly Pagan figure in the whole Bible—a hero like Hercules, with a good appetite, ready to feast or ready to fight, invincible against the foe, but helpless before women.

His name in the Hebrew is Shimshon. The form Samson comes from the Vulgate, representing the $\sum \acute{a}\mu\psi\omega\nu$ of the Septuagint. This last may be an error of the translators or it may represent an older and truer tradition than that of the Massoretes with regard to the pronunciation of Hebrew.

The name, according to Josephus (Ant. V 8 § 4), means 'strong.' Modern scholars, however, connect it with Shemesh, the Hebrew word for the sun; and, as Beth-shemesh, or the 'House of the Sun,' was near the hero's birthplace, some would have us resolve Samson into a solar myth. For ourselves we prefer the more terrestrial view which sees in the story of Samson a number of local legends drawn from the annals of the tribe of Dan. There was doubtless really a strong man in the district of Zorah and Eshtaol, who did doughty deeds against the Philistines, which were afterwards related with embroidery. We must remember that, though the legends of Samson are to all appearance very early, they were not put into writing as we have them until after the Captivity (cp. Jdg. 15¹⁹ with 18³⁰).

The story of Samson as a whole may be analysed into the following parts —

- (1) The birth-story 13.
- (2) The marriage-story 14.
- (3) The story of the foxes 151-8.
- (4) The jawbone-story 159-20.
- (5) The story of the gates of Gaza 16¹⁻⁸.
- (6) The story of Delilah and the death of Samson 164-81.
- Of these the first and the last two have no organic connexion either with one another or with the rest, while the second, third, and fourth cohere closely together.

There is reason to consider that the first story is the latest of all;



for the fact that an annunciation of birth should be thought appropriate shows that the person of whom it is told has already become celebrated. As in the case of Sarah (Gen. 16¹), of Hannah (i S. 1⁵), and in the New Testament of Elisabeth (Lk. 1⁷), the mother of the wonderful child had previously been barren.

The connexion of Samson with the institution of the Nazirate which is common to the first and the last story (Jdg. 135,7, 1617). looks like a priestly attempt to throw some cloak of pious purpose over the otherwise unsanctified proceedings of the hero. This institution is mentioned as early as Amos 211, 12, side by side with prophecy. The law of the Nazirite may be read in Nb. 61-21: but the regulations there given refer to a temporary vow made by the individual himself for some special purpose. The only parallels to the lifelong Nazirate of Samson are Samuel (i S. 111) in the Old Testament and John the Baptist (Lk. 115) in the New. But the notion that Samson was a Nazirite in any sense is hard to reconcile with the general tenor of the story. In eating honey taken from the carcase of the lion Samson was breaking the law of the Nazirite (Nb. 66); nor is it likely that he abstained from wine during the seven days' feast (Jdg. 1411); moreover men were peculiarly apt to 'die very suddenly beside him' (Nb. 69) without his consecration appearing to have been in any way affected thereby. It is to be noticed also that in all but the first and last legends the secret of Samson's strength lies, not in his unshorn hair, but in the spirit of the Lord coming mightily upon him (146, 19, 1514), a form of inspiration which reminds us of the Berserker rage of the old Norsemen.

In the days of Samson, as in those of Samuel and Saul, the Philistines were the oppressors of Israel. These were foreign invaders who succeeded in giving to the whole country of the Jews the name of Palestine, which it retains to this day. They established themselves in the fertile lowlands on the sea-coast of Canaan. It is an interesting question where they came from. Possibly it may have been from Crete during the Mycenæan period, when Crete was the centre of a naval dominion, the power and wealth of which is illustrated by the recently excavated ruins of Cnossus. If so, their culture and mode of life may have been similar to that of the early Greeks as depicted in the Homeric poems. The epithet 'uncircumcised' specially applied to the Philistines indicates the Jewish sense

of the difference between themselves and these foreigners: for many of their other neighbours were of Semitic race and practised circumcision like themselves. These considerations might afford a reason for the name of the Philistines being translated 'foreigners' (ἀλλόφυλω) in the LXX. On the other hand we may be looking too far back. In the books of Maccabees ἀλλόφυλω is several times used as a name for Gentiles generally. Now the inhabitants of the maritime plain of Palestine were thoroughly Hellenized at the time when the translation of the LXX was made, and may for this reason be called ἀλλόφυλω by the translator.

How far the rule of the Philistines over the Israelite tribes extended does not appear. The northern tribes do not come within the purview of the story. But the southern Danites and the adjacent tribe of Judah (Jdg. 15⁹⁻¹³) are represented as being completely subdued by the Philistines and living in unresisting subjection. Samson is no military leader, like Barak, Gideon, or Jephthah, and organizes no armed rebellion. He like his neighbours, lives at first on peaceful terms with the dominant race, and is ready even to take a wife from among them. His feats of arms are not acts of war, but outbreaks of fury provoked by personal wrongs.

In the peculiar relations of Samson with his Philistine wife, whom he goes to visit at her father's house, it has been thought that we have an instance of an old form of marriage, which is believed to have existed among certain peoples, in which the wife, instead of migrating to her husband's house, continued to reside with her own family, and was visited there by her husband. At the time of the Samson-story this usage may have prevailed in the case of intermarriage between Israelite and foreign races. Abimelech had similar relations with a Canaanite woman in Shechem. Similarly we find in the *Iliad* that the married daughters of Priam continued to reside in his palace; and traces of the same usage survived in the Spartan institutions.

To the story of the foxes and the firebrands there is a curious parallel in Roman folk-lore. At the Cerealia, on April 19, foxes with burning firebrands tied to them used to be let loose in the Circus. Ovid Fasti IV 681—

Cur igitur missæ vinctis ardentia tædis terga ferant vulpes, causa docenda mihi.



He goes on to tell the story, as it was told to him by an old innkeeper at Carseoli, of how a boy of twelve, having caught a fox that had been robbing the fowl-yard, wrapped it in straw and set it on fire, and how the fox escaped and burnt the corn-fields.

Factum abiit, monimenta manent; nam vivere captum nunc quoque lex vulpem Carseolana vetat. Utque luat pœnas gens hæc Cerealibus ardet, quoque modo segetes perdidit, ipsa perit.

The fox episode ended in dire disaster to Samson's wife and father-in-law. This however is passed lightly over as having happened to Philistines. Not so the tragedy of the closing scene, in which the hero, blind and captive, is brought out of the prison-house to make sport for his enemies. Milton has seen how the pathos of this situation lends itself to a drama after the Greek model. What can be finer than the dithyrambic lament of the chorus over the stricken hero—

'with languish'd head unpropt As one past hope, abandon'd....

Or do my eyes misrepresent? Can this be he
That heroic, that renown'd,
Irresistible Samson? whom unarm'd
No strength of man, or fiercest wild beast, could withstand;
Who tore the lion, as the lion tears the kid;
Ran on embattled armies clad in iron;
And, weaponless himself,
Made arms ridiculous, useless the forgery
Of brazen shield and spear . . .'

Samson slew at his death more than he slew in his life, yet he brought no deliverance to his countrymen. The moral of his story is the same as that of Ajax as depicted by Sophocles, and is thus drawn by Milton—

'But what is strength without a double share Of wisdom? vast, unwieldy, burdensome, Proudly secure, yet liable to fall By weakest subtleties, not made to rule, But to subserve where wisdom bears command.'

IV. THE STORY OF SAMSON

Judges XIII

¹Καὶ προσέθηκαν οἱ υἱοὶ Ἰσραὴλ ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου, καὶ παρέδωκεν αὐτοὺς Κύριος ἐν χειρὶ Φυλιστιεὶμ τεσσεράκοντα ἔτη. ²Καὶ ἦν ἀνὴρ εἶς ἀπὸ Σαρὰλ ἀπὸ δήμου συγγενείας τοῦ Δανεὶ καὶ ὄνομα αὐτῷ Μανῶε, καὶ γυνὴ αὐτῷ στεῖρα καὶ οὐκ ἔτεκεν. ³καὶ ὤφθη ἄγγελος Κυρίου πρὸς τὴν γυναῖκα καὶ εἶπεν πρὸς αὐτήν "Ἰδοὺ σὰ στεῖρα καὶ οὐ τέτοκας, καὶ συλλήμψη υἱόν. ⁴καὶ νῦν φύλαξαι δὴ καὶ μὴ πίης οἶνον καὶ μέθυσμα, καὶ μὴ φάγης πῶν ἀκάθαρτον · ⁵ὅτι ἰδοὺ σὰ ἐν γαστρὶ ἔχεις καὶ τέξη υἱόν, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὅτι ναζεὶρ θεοῦ ἔσται τὸ παιδάριον ἀπὸ τῆς κοιλίας ·καὶ αὐτὸς ἄρξεται τοῦ σῶσαι τὸν Ἰσραὴλ ἐκ χειρὸς Φυλι-

1. ἐν χειρί: into the hand. § 91.

2. ἀνὴρ εἰς: § 2. — Σαράλ: R.V.

'Zorah.' A town lying near the edge of the highlands, on the present railway from Jaffa to Jerusalem. Josh. 15³³, 19⁴¹. — ἀπὸ δήμου: an accommodation to Greek ideas, to which there is nothing to answer in the Hebrew. — τοῦ Δανεί: the translator has retained the Hebrew termination of the tribe name, which is here plural in sense — of the Danites. For the termination cp. 15⁶ τοῦ Θαμνεί. — Μανῶε: Hebrew Manoah (= rest). In i Chr. 2⁵⁴ the Zorites are called Manahathites, which

4. μέθυσμα: cp. vs. 7, 14: i K. 1^{11, 15}: Hos. 4¹¹: Mic. 2¹¹: Jer. 13¹⁸. — μη . . . παν: \$ 88.

may be only a coincidence.

5. valelp: a retention of the Hebrew word for want of a Greek equivalent. It is from root 'nazar,' 'to separate' or 'consecrate.' On the law of the Nazirite see Nb. 6^{1-21} . The Alexandrian Ms. has here $\eta \gamma \iota \alpha \sigma \mu \epsilon \nu \nu \nu \lambda \alpha \zeta \iota - \rho \alpha \iota \nu \nu$, which is perhaps referred to in Mt. 2^{28}

δπως πληρωθη τὸ ρηθέν διὰ τῶν προφητῶν δτι

Ναζωραίος κληθήσεται.

— ἄρξεται τοῦ σῶσαι: Samson did not, like Barak, Gideon, or Jephthah, liberate his countrymen from a foreign yoke: he only killed a large number of individual Philistines. The work of 'delivering Israel' was, according to the book of Samuel, begun by Samuel and Saul and completed by David.

Judges XIII 6

στιείμ." καὶ εἰσηλθεν ή γυνη καὶ εἶπεν τῷ ἀνδρὶ αὐτης λέγουσα ""Ανθρωπος θεοῦ ἦλθεν πρὸς μέ, καὶ εἶδος αὐτοῦ ώς είδος άγγελου θεοῦ φοβερον σφόδρα καὶ οὐκ ήρώτησα αὐτὸν πόθεν ἐστίν, καὶ τὸ ὄνομα αὐτοῦ οὐκ ἀπήγγειλέν μοι. ται είπεν μοι ' Ιδού συ έν γαστρι έχεις και τέξη υίόν και νῦν μη πίης οἶνον καὶ μέθυσμα, καὶ μη φάγης πῶν ἀκάθαρτον, ότι άγιον θεοῦ ἔσται τὸ παιδάριον ἀπὸ γαστρὸς ἔως ημέρας θανάτου αὐτοῦ.' ⁸καὶ προσηύξατο Μανῶε πρὸς Κύριον καὶ εἶπεν "Ἐν ἐμοί, Κύριε ᾿Αδωναῖε, τὸν ἄνθρωπον τοῦ θεοῦ ον ἀπέστειλας, ἐλθέτω δη ἔτι πρὸς ἡμᾶς, καὶ συνβιβασάτω ήμας τί ποιήσωμεν τῶ παιδίω τῶ τικτομένω." ⁹καὶ εἰσήκουσεν ὁ θεὸς τῆς φωνῆς Μανῶε, καὶ ἦλθεν ὁ ἄγγελος του θεου έτι προς την γυναίκα και αυτη εκάθητο έν άγρω, καὶ Μανωε ὁ ἀνὴρ αὐτῆς οὐκ ἢν μετ' αὐτῆς. έτάχυνεν ή γυνη καὶ έδραμεν καὶ ἀνήγγειλεν τῷ ἀνδρὶ αὐτης, καὶ εἶπεν πρὸς αὐτόν "Ἰδοὺ ὧπται πρὸς μὲ ὁ ἀνὴρ ὃς ἦλθεν ἐν ήμέρα πρὸς μέ." 11 καὶ ἀνέστη καὶ ἐπορεύθη Μανῶε ὀπίσω της γυναικός αὐτοῦ, καὶ ηλθεν πρὸς τὸν ἄνδρα καὶ εἶπεν αὐτῷ "Εἰ σὺ εἶ ὁ ἀνὴρ ὁ λαλήσας πρὸς τὴν γυναῖκα;"

6. "Ανθρωπος θεού: used as a title of Moses in Dt. 331: Josh. 146.

8. Έν ἐμοί: a literal rendering of a Hebrew formula of entreaty. Cp. Jdg. 6^{13, 15}: i K. 1²⁵, 25²⁴. In Gen. 43²⁰ the same original is represented by δεόμεθα and in 44¹⁸ by δέομει: so also in Ex. 4¹⁰, where it is reduced in the English to 'O.'—Κύριε 'Αδωναίε: our Hebrew text has here only Adonai without Jehovah before it: but the translator's text evidently had both words, as ours has in 16²⁸. Adonai, when it occurs by itself, is regularly rendered by Κόριε, so also is Jehovah: when the two therefore come together, one has to

be transliterated, as in i K. 111, or else they are left indistinguishable, so that we get the combination Κύριος Κύριος, as in Amos 58: Ps. 1408.— τον ἄνθρωπον: inverse attraction. Cp. Verg. Æn. I 573—Urbem quam statuo, vestra est.— ἐλθέτω δη ἔτι: Josephus (Ant. V 8 § 3) represents the second appearance of the angel as being granted to the prayers of Samson's mother to allay the jealousy aroused in her husband's mind by her interview with a handsome stranger.— συνβιβασάτω: Ex. 412 n.

10. ἐν ἡμέρα: the other day. A Hebraism.

11. El σù el : § 100.

σαὶ εἶπεν ὁ ἄγγελος " Ἐγώ." ¹² καὶ εἶπεν Μανῶε " Νῦν ἐλεύσεται ὁ λόγος σου · τίς ἔσται κρίσις τοῦ παιδίου καὶ τὰ ποιήματα αὐτοῦ;" ¹⁸ καὶ εἶπεν ὁ ἄγγελος Κυρίου πρὸς Μανῶε " ᾿Απὸ πάντων ὧν εἴρηκα πρὸς τὴν γυναῖκα φυλάξεται · ¹⁴ ἀπὸ παντὸς ὁ ἐκπορεύεται ἐξ ἀμπέλου τοῦ οἴνου οὐ φάγεται, καὶ οἶνον καὶ σίκερα μέθυσμα μὴ πιέτω, καὶ πῶν ἀκάθαρτον μὴ φαγέτω · πάντα ὅσα ἐνετειλάμην αὐτῷ φυλάξεται." ¹⁵ καὶ εἶπεν Μανῶε πρὸς τὸν ἄγγελον Κυρίου "Κατάσχωμεν ὧδέ σε, καὶ ποιήσωμεν ἐνώπιόν σου ἔριφον αἰγῶν." ¹⁶ καὶ εἶπεν ὁ ἄγγελος Κυρίου πρὸς Μανῶε " Ἐὰν κατάσχης με, οὐ φάγομαι ἀπὸ τῶν ἄρτων σου · καὶ ἐὰν ποιήσης ὁλοκαύτωμα, τῷ κυρίῳ ἀνοίσεις αὐτό ·" ὅτι οὐκ

12. Νῦν έλεύσεται κτλ. : the Alexandrian Ms. subordinates this clause to the next in the manner suggested in the margin of the R.V. - νῦν δὲ ἐλθόντος τοῦ δήματός σου, τί ξσται τὸ κρίμα τοῦ παιδαρίου και τὰ έργα αὐτοῦ; - κρίσις: this word seems to be chosen because of its etymological correspondence with the Hebrew, without much regard to the meaning in Greek. The original it represents is derived from the same root as shophet, 'a judge' (cp. the Carthaginian sufet-). Kolous is used to translate the same Hebrew in Dt. 188 and iv K. 17. In the former of these passages it refers to the priests' 'dues'; in the latter the English runs thus-'What manner of man was he?' The latter is the meaning that suits this passage: so that kplous may be taken to mean distinctive marks (the Alexandrian Ms. has here το κριμα).

13. 'Απὸ πάντων . . . φυλάξεται: § 98.

14. ἐξ ἀμπέλου τοῦ οἴνου: a literal rendering of the Hebrew. — σίκερα μέ-

θυσμα: a doublet. In v. 4 the Alexandrian Ms. has $\sigma\iota\kappa\epsilon\rho\alpha$, which is a transliteration of the Hebrew, in place of $\mu\epsilon\theta\nu\sigma\mu\alpha$, which is a translation of the same. Here both have somehow been allowed to appear. Σίκερα was a generic name for fermented liquor. It is used 13 times in the LXX and once in the N.T. (Lk. 1^{16}). — $\pi\hat{\alpha}\nu$... $\mu\hat{\eta}$: = $\mu\eta\delta\epsilon\nu$. § 88.

15. ποιήσωμεν: dress, i.e. make ready for food. Cp. i K. 2518, where Abigail brings to David πέντε πρόβατα πεποιημένα. See iii K. 1828 n.— ἔριφον αίγῶν: Gen. 3781 n.

16. Κρτων: bread, in the sense of food generally. — και έἀν ποιήσης κτλ.: better sense would be got by putting the comma after ποιήσης, instead of after δλοκαύτωμα — and, if thou dost prepare it, offer it as a whole burnt-offering unto the Lord. The Hebrew too seems to admit of being thus taken. Manoah could not have thought of making an offering to his visitor, whom he still supposes to be a man.

Judges XIII 17

έγνω Μανῶε ὅτι ἄγγελος Κυρίου αὐτός. 17 καὶ εἶπεν Μανῶε πρὸς τὸν ἄγγελον Κυρίου "Τί τὸ ὄνομά σοι; ὅτι ἔλθοι τὸ ρημά σου, καὶ δοξάσομέν σε." 18 καὶ εἶπεν αὐτῶ ὁ ἄγγελος Κυρίου "Είς τί τοῦτο έρωτας τὸ ὄνομά μου; καὶ αὐτό έστιν θαυμαστόν." 19 καὶ ἔλαβεν Μανῶε τὸν ἔριφον τῶν αἰγῶν καὶ τὴν θυσίαν καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ, καὶ διεχώρισεν ποιήσαι καὶ Μανῶε καὶ ή γυνή αὐτοῦ βλέποντες. 20 καὶ ἐγένετο ἐν τῷ ἀναβηναι τὴν φλόγα έπάνω τοῦ θυσιαστηρίου έως τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ άγγελος Κυρίου έν τη φλογί τοῦ θυσιαστηρίου · καὶ Μανῶε καὶ ή γυνη αὐτοῦ βλέποντες, καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν. 21 καὶ οὐ προσέθηκεν ἔτι ὁ ἄγγελος Κυρίου ὀφθήναι πρὸς Μανῶε καὶ πρὸς τὴν γυναῖκα αὐτοῦ · τότε έγνω Μανῶε ὅτι ἄγγελος Κυρίου οὖτος. 22 καὶ εἶπεν Μανῶε πρὸς τὴν γυναῖκα αὐτοῦ "Θανάτω ἀποθανούμεθα, ὅτι θεὸν εἴδομεν." 28 καὶ εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ "Εἰ ἡθελεν ό κύριος θανατώσαι ήμας, οὐκ αν ἔλαβεν ἐκ χειρὸς ἡμῶν όλοκαύτωμα καὶ θυσίαν, καὶ οὐκ αν ἔδειξεν ἡμιν ταῦτα πάντα · καὶ καθώς καιρός, οὐκ ἄν ἡκούτισεν ἡμᾶς ταῦτα."

17. δτι έλθοι κτλ.: the clause with έλθοι is really subordinate to the one which follows. R.V. 'that when thy words come to pass we may do thee honour.' The Alexandrian Ms. has ίνα, όταν έλθη το ἡημα σου, δοξασωμεν σε.

18. Els τί: To what end? Cp. 15¹⁰. — τοῦτο ἐρωτῷς κτλ.: τοῦτο may be regarded as a cognate accusative after ἐρωτῷς with τὸ δνομά μου in apposition to it. But it really owes its position here merely to the Hebrew.

19. και τὴν θυσίαν: R.V. 'with the meal-offering.' The θυσία is distinct from the kid, resembling the Greek οὐλοχύται. Cp. v. 23 ὁλοκαύτωμα

και θυσίαν.— διεχάρισεν ποιήσαι: the literal rendering of the Hebrew here is 'and (the angel was) acting-wonderfully for-doing.' This is not very intelligible in itself, and the Greek translation is less so. Apart from the original the latter might be taken to mean 'cut it up to dress it.'— βλέποντες: participle = finite verb: cp. v. 20. § 80.

20. ἔπεσαν: § 18.

22. θεόν: notice that 'the angel of the Lord' is here spoken of as God. Cp. Ex. 3².

23. καθώς καιρός: a literal translation of the Hebrew, but meaningless

²⁴Καὶ ἔτεκεν ἡ γυνὴ υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμψών · καὶ ἡδρύνθη τὸ παιδάριον, καὶ εὐλόγησεν αὐτὸ Κύριος. ²⁵καὶ ἡρξατο πνεῦμα Κυρίου συνεκπορεύεσθαι αὐτῷ ἐν παρεμβολῆ Δὰν καὶ ἀνὰ μέσον Σαραὰ καὶ ἀνὰ μέσον Ἐσθαόλ. ¹Καὶ κατέβη Σαμψὼν εἰς Θαμνάθα, καὶ εἶδεν γυναῖκα εἰς Θαμνάθα ἀπὸ τῶν θυγατέρων τῶν ἀλλοφύλων. ²καὶ ἀνέβη καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῆ μητρὶ αὐτοῦ καὶ εἶπεν "Γυναῖκα ἑόρακα ἐν Θαμνάθα ἀπὸ τῶν θυγατέρων Φυλιστιείμ, καὶ νῦν λάβετε αὐτὴν ἐμοὶ εἰς γυναῖκα." ⁸καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ "Μὴ οὐκ εἰσὶν θυγατέρες τῶν ἀδελφῶν σου καὶ ἐκ παντὸς τοῦ λαοῦ μου γυνή, ὅτι σὸ πορεύη λαβεῖν γυναῖκα

in Greek. R.V. 'at this time,' i.e. at the very time when her husband supposed that they were incurring God's anger. — ἡκούτωτεν: 'made us hear.' This word occurs eight times in the LXX, e.g. Ps. 5010, Jer. 302.

24. Σαμψών: Jos. Ant. V 8 § 4 Καὶ γενόμενον τὸ παιδίον Σαμψώνα καλοῦσιν, ἰσχυρὸν δὲ ἀποσημαίνει τὸ δνομα. See Introduction to the story.

— ἡδούνθη: Εχ. 210 n.

25. συνεκπορεύεσθαι αὐτῷ: to go forth with him, i.e. to aid him when he went forth. R.V. 'to move him.' The words seem to point to some legends of Samson which have not come down to us. — παρεμβολῆ: this word is said to be Macedonian, which probably only means that it is of military origin. See Ex. 149 n. 'The camp of Dan' is the proper name of a place. Hence the R.V. here retains the Hebrew Mahaneh-dan. In our text of the Hebrew the situation of this place is given as between Zorah and Eshtaol, i.e. in the heart of the Danite

territory; but in Jdg. 1812, where an account of the origin of the name is given, the place is said to be 'behind Kirjath-Jearim' in Judah. It would seem therefore that the kal, which the LXX has after $\Delta \acute{a}_{\nu}$, but to which there is nothing to correspond in the Hebrew, represents the true reading. There are reasons for supposing that the expedition of the Danites recorded in chapter 18 took place before the time of Samson; so that there is no inconsistency in its name being mentioned here, though the story of how . it came by its name is told later. - ava μέσον . . . και άνα μέσον : cp. Ex. 828.

1. εἰς Θαμνάθα: subducting the two last letters, which are due to Hebrew inflexion, we are left with Θαμνά = Timnah. Jos. Ant. V 8 § 4 εἰς Θαμνὰ πόλιν. See Ex. 1287 n.—ἀλλοφόλων: a LXX variety for Φυλιστιείμ. Cp. Amos 18: i Mac. 568. See Introduction to story.

2. ю́рака: § 33.

3. Mη ούκ: cp. 152 μη ούχί. —

άπὸ τῶν ἀλλοφύλων τῶν ἀπεριτμήτων; " καὶ εἶπεν Σαμψών πρὸς τὸν πατέρα αὐτοῦ "Ταύτην λάβε μοι, ὅτι αὕτη εὐθεῖα έν ὀφθαλμοῖς μου." ⁴καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ ἔγνωσαν ὅτι παρὰ Κυρίου ἐστίν, ὅτι ἐκδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἀλλοφύλων. καὶ ἐν τῷ καιρῷ ἐκείνω οί άλλόφυλοι κυριεύοντες έν Ισραήλ. δκαὶ κατέβη Σαμψων καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ εἰς Θαμνάθα. καὶ ἦλθεν ἔως τοῦ ἀμπελώνος Θαμνάθα, καὶ ἰδοὺ σκύμνος λέοντος ώρυόμενος είς συνάντησιν αὐτοῦ. ⁶καὶ ήλατο ἐπ' αὐτὸν πνεθμα Κυρίου, καὶ συνέτριψεν αὐτὸν ώσεὶ συντρίψει έριφον καὶ οὐδὲν ἦν ἐν ταῖς χερσὶν αὐτοῦ. καὶ οὐκ απήγγειλεν τῶ πατρὶ αὐτοῦ καὶ τῆ μητρὶ αὐτοῦ ὁ ἐποίησεν. ταὶ κατέβησαν καὶ ἐλάλησαν τῆ γυναικί, καὶ ηὐθύνθη ἐν οφθαλμοίς Σαμψών. ⁸καὶ ὑπέστρεψεν μεθ' ἡμέρας λαβείν αὐτήν · καὶ ἐξέκλινεν ίδεῖν τὸ πτώμα τοῦ λέοντος, καὶ ἰδοὺ συναγωγή μελισσών έν τώ στόματι τοῦ λέοντος καὶ μέλι.

cύθετα: cp. v. 7 ηὐθύνθη. 'She is right in my eyes.' The Hebrew word is the same as in Nb. 2310, 'Let me die the death of the righteous.'

4. ἐκδίκησιν: revenge, namely, for the wrongs done to the Israelites.— αὐτός: i.e. Jehovah. Samson was only seeking a wife. Jos. Ant. V 8 § 6 τοῦ θεοῦ κατὰ τὸ Ἑβραίοις συμφέρον ἐπινοοῦντος τὸν γάμον.— κυριεύοντες: § 80.

δρυόμενος: ὡρύεσθαι (= Lat. rugire) occurs 11 times in LXX, e.g.
 Ps. 21¹⁴ ὡς λέων ὁ ἀρπάζων καὶ ὡρυόμενος: Ezk. 22²⁹ ὡς λέοντες ὡρυόμενοι.

6. ἥλατο ἐπ' αὐτὸν κτλ.: i.e. he had a sudden access of supernatural strength. For the phrase cp. i K. 106 καὶ ἐφαλεῖται ἐπὶ σὲ πνεῦμα Κυρίου. The low view of inspiration in the Samson legend shows a primitive tone of thought and is an argument for its

early date. — συνέτριψεν: Hebrew, 'tore asunder.' The Alexandrian Ms. has διέσπασεν. — ώσει συντρίψει: R.V. 'as he would have rent.' Milton — 'Who tore the lion as the lion tears the kid.'

7. κατέβησαν καλ ἐλάλησαν: singular in the Hebrew.

8. συναγωγή μελισσών: A has here συστροφή. Polybius IV 7 has την συναγωγήν των δχλων. As συναγωγή is the translator's habitual rendering of the Hebrew word which occurs in this passage, we cannot infer that συναγωγή μελισσών is Alexandrian Greek for a 'swarm of bees.' Jos. Ant. V 8 § 6 has ἐπιτυγχάνει σμήνει μελιττών ἐν τῷ στήθει τοῦ λέοντος ἐκείνου νενοσσευκότων. — στόματι: Hebrew, 'body.' Possibly στόματι is a mistake in the Greek for σώματι, but it recurs in 9.

⁹καὶ ἐξεῖλεν αὐτὸ εἰς χεῖρας, καὶ ἐπορεύετο πορευόμενος καὶ ἐσθίων · καὶ ἐπορεύθη πρὸς τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ ἔδωκεν αὐτοῖς καὶ ἔφαγον, καὶ οὐκ ἀπήνγειλεν αὐτοῖς ὅτι ἀπὸ τοῦ στόματος τοῦ λέοντος ἐξεῖλεν τὸ 10 καὶ κατέβη ὁ πατὴρ αὐτοῦ πρὸς τὴν γυναῖκα. μέλι. καὶ ἐποίησεν ἐκεῖ Σαμψών πότον ζ ἡμέρας, ὅτι οῦτως ποιοῦσιν οἱ νεανίσκοι. 11 καὶ ἐγένετο ὅτε εἶδον αὐτόν, καὶ έλαβον τριάκοντα κλητούς, καὶ ήσαν μετ' αὐτοῦ. εἶπεν αὐτοῖς Σαμψών "Πρόβλημα ὑμῖν προβάλλομαι · ἐὰν άπαγγέλλοντες άπαγγείλητε αὐτὸ ἐν ταῖς ἐπτὰ ἡμέραις τοῦ πότου καὶ εὖρητε, δώσω ὑμῖν τριάκοντα σινδόνας καὶ τριάκοντα στολάς ίματίων 18 καὶ ἐὰν μὴ δύνησθε ἀπαγγείλαί μοι, δώσετε ύμεις έμοι τριάκοντα όθόνια και τριάκοντα άλλασσομένας στολάς ίματίων." καὶ εἶπαν αὐτῶ " Προβαλοῦ τὸ πρόβλημα καὶ ἀκουσόμεθα αὐτό." είπει αὐτοῖς

- 9. Exert actrots: Josephus in telling the story makes Samson bring the honeycomb as a present to his bride. Perhaps this is an attempt to make the conduct of Samson more consistent with the law of the Nazirite
- 10. ἐποὶησεν . . . πότον: for the phrase ποιεῖν πότον cp. Gen. 198, 4020.

 ζ' ἡμέρας: for seven days. Not in the Hebrew. δτι οὕτως ποιοῦσιν οἱ νεανίσκοι: A has ἐποίουν and the R.V. 'used to do,' implying that the custom was obsolete.
- 11. ἐγένετο . . . καί: § 41.— ὅτε είδον αὐτόν: Α ἐν τφ φοβεισθαι αὐτονς αὐτον. The two verbs meaning 'to see' and 'to fear' are easily confused in Hebrew.— κλητούς: invited guests. R.V. 'companions,'
- 12. Πρόβλημα: apart from this context the word πρόβλημα appears only four times in the LXX Ps. 484, 772: Hbk. 26: Dan. Θ 828. σινδόνας: Hdt. I 200; II 86 (σινδόνος βυσσίνης), 95; VII 181. Σινδών here means a garment of cambric or muslin. *Cp.* Mk. 14⁵¹ περιβεβλημένος σινδόνα: Mt. 27⁵⁹. The name points to the introduction of the material from India.
- 13. ὀθόνια: another rendering of the same word which has just been translated by σινδόνας. Cp. Mt. 2769 with Jn. 1940 for the equivalence of the two words. Josephus (Ant. V 8 § 6) has ὀθόνας where the LXX in v. 12 has σινδόνας. ἀλλασσομένας στολάς ίματίων: the Hebrew is the same as for στολάς ίματίων in v. 12. Cp. Gen. 4522 ἀλλασσούσας στολάς.

"Τί βρωτὸν ἐξῆλθεν ἐκ βιβρώσκοντος καὶ ἀπὸ ἰσχυροῦ γλυκύ;"

καὶ οὐκ ἡδύναντο ἀπαγγείλαι τὸ πρόβλημα ἐπὶ τρείς ἡμέ-15 καὶ ἐγένετο ἐν τῆ ἡμέρα τῆ τετάρτη καὶ εἶπαν τῆ γυναικί Σαμψών "'Απάτησον δή τον άνδρα σου καὶ άπαγγειλάτω σοι τὸ πρόβλημα, μή ποτε κατακαύσωμέν σε καὶ τὸν οἶκον τοῦ πατρός σου ἐν πυρί· ἡ ἐκβιάσαι ἡμᾶς κε-16 καὶ ἔκλαυσεν ή γυνή Σαμψών πρὸς αὐτὸν καὶ κλήκατε:" εἶπεν "Πλην μεμίσηκάς με καὶ οὐκ ηγάπησάς με, ὅτι τὸ πρόβλημα δ προεβάλου τοῖς υίοῖς τοῦ λαοῦ μου οὐκ ἀπήγγειλάς μοι." καὶ εἶπεν αὐτῆ Σαμψών "Εἰ τῷ πατρί μου καὶ τῆ μητρί μου οὐκ ἀπήγγελκα, σοὶ ἀπαγγείλω;" έκλαυσεν πρὸς αὐτὸν ἐπὶ τὰς ἐπτὰ ἡμέρας ἃς ἦν αὐτοῖς ό πότος καὶ ἐγένετο ἐν τῆ ἡμέρα τῆ ἐβδόμη καὶ ἀπήγγειλεν αὐτῆ, ὅτι παρενώχλησεν αὐτῷ καὶ αὐτὴ ἀπήγγειλεν τοις υίοις του λαού αὐτης. 18 και εἶπαν αὐτῶ οι ἄνδρες της πόλεως έν τη ήμέρα τη έβδόμη προ του άνατείλαι τον ήλιον

"Τί γλυκύτερον μέλιτος, καὶ τί ἰσχυρότερον λέοντος;"

14. Τί βρωτὸν κτλ.: in the original this forms a verse-couplet (3 + 3). Α has ἐκ του ἐσθοντος ἐξηλθεν βρωσις, και ἐξ ἰσχυρου ἐξηλθεν γλυκυ. Josephus (Ant. V 8 § 6) gives the riddle thus — φησίν ὅτι τὸ πάμβορον γεγεννήκει βορὰν ἡδεῖαν ἐξ αὐτοῦ, καὶ πανὺ ἀηδοῦς ὅντος.

15. τετάρτη: Hebrew, 'seventh.' The Greek reading improves the sense, though even it is not consistent with v. 17.— ἐκβιάσαι: to dispossess us by force. Α πτωχευσαι: R.V. 'to impoverish us': R.V. Margin 'take that we

have.' There is a confusion here between two words that are similar in the original.

16. πλήν: only. Cp. Gen. 4140.

17. ἐπὶ τὰς ἐπτὰ ἡμέρας: strictly from the fourth to the seventh day. For the reinforcement of the accusative of duration of time by ἐπί cp. v. 14 ἐπὶ τρεῖς ἡμέρας.

18. άνατείλαι: A δυναι. R.V. 'before the sun went down.' — Τι γλυκύτερον κτλ.: the answer, like the riddle, is expressed in a verse-couplet (again 3+3), as is also Samson's retort. —



καὶ εἶπεν αὐτοῖς Σαμψών

"Εἰ μὴ ἠροτριάσατε ἐν τῆ δαμάλει μου, οὐκ ἃν ἔγνωτε τὸ πρόβλημά μου."

 19 καὶ ήλατο ἐπ' αὐτὸν πνεῦμα Κυρίου, καὶ κατέβη εἰς 'Ασκάλωνα καὶ ἐπάταξεν ἐξ αὐτῶν τριάκοντα ἄνδρας καὶ έλαβεν τὰ ἱμάτια αὐτῶν, καὶ ἔδωκεν τὰς στολὰς τοῖς ἀπαγγείλασιν τὸ πρόβλημα· καὶ ώργίσθη θυμώ Σαμψών, καὶ ανέβη είς τὸν οἶκον τοῦ πατρὸς αὐτοῦ. 20 καὶ ἐγένετο ή γυνή Σαμψων ένὶ των φίλων αὐτοῦ ων ἐφιλίασεν. έγένετο μεθ' ήμέρας έν ήμέραις θερισμού πυρών καὶ έπεσκέψατο Σαμψών την γυναίκα αὐτοῦ ἐν ἐρίφω αἰγων, καὶ είπεν "Είσελεύσομαι πρὸς τὴν γυναικά μου είς τὸ ταμείον." καὶ οὐκ ἔδωκεν αὐτὸν ὁ πατήρ αὐτής εἰσελθείν. ό πατήρ αὐτής "Λέγων εἶπα ὅτι μισῶν ἐμίσησας αὐτήν, καὶ ἔδωκα αὐτὴν ἐνὶ τῶν ἐκ τῶν φίλων σου μὴ οὐχὶ ἡ άδελφη αὐτης η νεωτέρα αὐτης άγαθωτέρα ὑπὲρ αὐτην; έστω δή σοι αντί αὐτης." ⁸καὶ εἶπεν αὐτοῖς Σαμψών " 'Ηθώωμαι καὶ τὸ ἄπαξ ἀπὸ ἀλλοφύλων, ὅτι ποιῶ ἐγὼ μετ'

Εἰ μὴ κτλ.: Josephus (Ant. V 8 § 6) transforms the reply thus — Καὶ ὁ Σαμψων εἶπεν οὐδὲ γυναικὸς εἶναὶ τι δολερώτερον, ἤτις ὑμῖν ἐκφέρει τὸν ἡμέτερον λόγον. — ἡροτριάσατε: cp. iii K. 19¹⁹. ᾿Αροτριῶν for ἀροῦν occurs in some dozen passages in the LXX. Cp. Gen. 45⁶ n.

19. els 'Ασκάλωνα: i.e. to a Philistine city at some distance. The thirty companions themselves were protected by the laws of hospitality.

20. εγένετο . . . ενί: became the wife of one. Α και συνφκησεν ή γυνη Σαμψων τω νυμφαγωγω αύτου, ός ήν έταιρος αύτου. Jos. Ant. V 8 § 6 και ή παις . . . συνήν τῷ αὐτοῦ φίλω νυμφοστόλω γεγονότι. — ων εφιλίασεν: ων is

attracted into the case of $\phi l \lambda \omega \nu$ preceding. In the Hebrew the pronoun is in the singular. $\Phi \iota \lambda \iota d \xi \epsilon \iota \nu$ in the LXX is constructed with a dative; ii Chr. 192, 2087: i Esd. 321: Sir. 371.

1. μαθ ἡμέρας: after some time. — ἐν ἐρίφφ αἰγῶν: § 91. — ταμείον: Gen. 43% n. § 10. — οὐκ ἔδωκεν αὐτόν: R.V. 'would not suffer him.'

2. Λέγων είπα: § 81. Notice that λέγων and είπα are treated as parts of one verb. — άγαθωτέρα ὑπέρ: §§ 12, 94.

3. Ἡθφωμαι κτλ.: I am made guiltless once for all as regards the Philistines in doing mischief to them.

— ματ' αὐτῶν: not along with them, but in dealing with them. § 93. The construction is due to the Hebrew.

αὐτῶν πονηρίαν." καὶ ἐπορεύθη Σαμψων καὶ συνέλαβεν τριακοσίας άλώπηκας, καὶ έλαβεν λαμπάδας, καὶ ἐπέστρεψεν κέρκον προς κέρκον, καὶ ἔθηκεν λαμπάδα μίαν ἀνὰ μέσον τῶν δύο κέρκων καὶ ἔδησεν. δκαὶ ἐξέκαυσεν πῦρ ἐν ταῖς λαμπάσιν, καὶ έξαπέστειλεν έν τοῖς στάγυσιν τῶν ἀλλοφύλων καὶ ἐκάησαν ἀπὸ ἄλωνος καὶ ἔως σταγύων ὀρθών, καὶ εως άμπελώνος καὶ έλαίας. εκαὶ εἶπαν οἱ άλλόφυλοι "Τίς ἐποίησεν ταῦτα;" καὶ εἶπαν "Σαμψων ὁ νυμφίος τοῦ Θαμνεί, ότι ἔλαβεν τὴν γυναῖκα αὐτοῦ καὶ ἔδωκεν αὐτὴν τῷ ἐκ τῶν φίλων αὐτοῦ · καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ ένέπρησαν αὐτὴν καὶ τὸν πατέρα αὐτῆς ἐν πυρί. Τκαὶ είπεν αυτοίς Σαμψών " Έαν ποιήσητε ουτως ταύτην, ότι εί μην ἐκδικήσω ἐν ὑμιν, καὶ ἔσχατον κοπάσω." ⁸καὶ ἐπάταξεν αὐτοὺς κνήμην ἐπὶ μηρόν, πληγὴν μεγάλην καὶ κατέβη

 άλώπηκας : = άλώπεκας. § 11. The Hebrew word may also mean 'jackals.' - κέρκον πρός κέρκον: a literal following of the Hebrew, which happens to coincide with our idiom. και ἔδησεν: in place of the Hebrew 'in between,' which A represents here by έν τφ μεσφ.

5. έν τοις στάχυσιν: § 91. — άπό . . . Kal Ews . . . Kal Ews: both . . . and . . . and. § 92. — άλωνος: put by the Greek translator for the word rendered in the R.V. 'shocks,' which represents an earlier stage of harvest work. On the form of the word see § 8. — έως άμπελώνος και έλαίας: R.V. 'and also the oliveyards.' The difference seems due to the fact that the word for yards is often used specially of vineyards.

6. vumbles: son-in-law. For this meaning cp. ii Esd. 2328 (= Neh. 1328). A has here γαμβρος. — τοῦ Θαμνεί: of the man of Timnah. 132 n. — τφ έκ τών φίλων αὐτοῦ: R.V. 'to his companion.' Perhaps we should here read $\tau \varphi$ — to one of his friends.

7. ταύτην: feminine for neuter. § 47. Οῦτωs looks like a gloss on ταύτην, one of the two being redundant. R. V. 'after this manner.' - ότι εί μὴν ἐκδικήσω ἐν ὑμίν: (know) that of a truth I will have my vengeance on you. § 107. On εl μήν see § 103. — ίσχατον κοπάσω: at the last I will cease. Cp. Ruth 118 εκόπασε τοῦ λαλήσαι πρός αὐτὴν ἔτι. Samson is careful throughout to avoid aggressive action; he merely retaliates for wrongs done to him.

8. κνήμην ἐπὶ μηρόν: leg on thigh, a literal rendering of the Hebrew, but what it meant originally is hard to say. For the adverbial accusative cp. Dt. 54 πρόσωπον κατά πρόσωπον. — πληγην μεγάλην: accusative in apposition

Judges XV 14 καὶ ἐκάθισεν ἐν τρυμαλιᾶ τῆς πέτρας Ἡτάμ. 9 Kal ανέβησαν οι αλλόφυλοι και παρενέβαλον έν Ιούδα, και έξερίφησαν έν Λεύει. 10 καὶ εἶπαν ἀνὴρ Ἰούδα "Εἰς τί ἀνέβητε εφ' ήμας: καὶ εἶπον οἱ ἀλλόφυλοι "Δησαι τὸν Σαμψων ανέβημεν, και ποιήσαι αυτώ ον τρόπον εποίησεν ήμιν." 11 καὶ κατέβησαν τρισχίλιοι ἄνδρες ἀπὸ Ἰούδα εἰς τρυμαλιὰν πέτρας Ἡτάμ, καὶ εἶπαν τῷ Σαμψών "Οὐκ οἶδας ὅτι κυριεύσουσιν οἱ ἀλλόφυλοι ἡμῶν, καὶ τί τοῦτο ἐποίησας ήμιν;" καὶ εἶπεν αὐτοις Σαμψών "Ον τρόπον ἐποίησάν μοι, 12 καὶ εἶπαν αὐτῶ "Δῆσαί σε κατέούτως έποίησα αὐτοῖς." βημεν, τοῦ δοῦναί σε ἐν χειρὶ ἀλλοφύλων." καὶ εἶπεν αὐτοῖς Σαμψών "'Ομόσατέ μοι μή ποτε συναντήσητε έν έμοι ύμεις." 18 καὶ εἶπον αὐτῷ λέγοντες " Οὐχί, ὅτι ἀλλ' ἡ δεσμῷ δήσομέν σε καὶ παραδώσομέν σε έν χειρὶ αὐτῶν, καὶ θανάτω οὐ θανατώσομέν σε " καὶ έδησαν αὐτὸν έν δυσὶ καλωδίοις καινοίς, καὶ ἀνήνεγκαν αὐτὸν ἀπὸ τῆς πέτρας ἐκείνης. 14 καὶ ἦλθον ἔως Σιαγόνος καὶ οἱ ἀλλόφυλοι ἦλάλαξαν

to the sentence. — $\tau \rho \nu \mu \alpha \lambda \iota \dot{q}$: this word is used six times in the LXX and once in the N.T., in Mk. $10^{2\delta}$, where it signifies the eye of a needle. — ' $\mathbf{H} \tau \dot{\alpha} \mu$: Jos. Ant. V 8 § 8 $\mathbf{A} l \tau \dot{\alpha} \nu \kappa \alpha \tau \psi \kappa \kappa \iota \cdot \pi \dot{\epsilon} \tau \rho \alpha$ δ' $\dot{\epsilon} \sigma \tau l \nu \dot{\epsilon} \chi \nu \rho \dot{\alpha} \tau \dot{\eta} s$ ' $100\delta \alpha \dot{\epsilon} \phi \nu \lambda \dot{\eta} s$.

ἐξερίφησαν: R.V. 'spread themselves.' § 83. Veitch quotes Anth.
 12, 234 for the poetical form ἐρίφη.
 But in the LXX the double or single ρ is a question of Ms. spelling. — Λεύει: Hebrew Lěchi.

10. εἶπαν ἀνήρ: a too faithful rendering of the Hebrew, which employs the singular of man after a plural verb to denote the inhabitants of a country collectively. § 48.

11. κυριεύσουσιν: R.V. 'are rulers over us.' Cp. 144.

12. δοῦναι ... ἐν χειρί: § 91. The meaning is not quite the same as that of δοῦναι διὰ χειρόs in Gen. 394, 22. — μή ποτε συναντήσητε: a literal rendering of the Hebrew—lest ye fall upon me yourselves. Cp. 14 and Ex. 914 n.

13. ὅτι ἀλλ' $\ddot{\eta}$: § 109. — καλωδίοις: in LXX only here, in 14, and in $16^{11.12}$. The word is classical.

14. ἡλθον: Hebrew, 'he came.'— τως Σιαγόνος: i.e. to the place which is reputed to have been so called after the exploit which is about to be related. See Jos. Ant. V 8 § 8. The Hebrew is Lēchi and the place is the same as that which is intended by Λεύει in 9. — ἡλάλαξαν . . . αὐτοῦ: R.V. 'shouted as they met him.' The Hebrew word for meet here is different from that trans-

καὶ ἔδραμον εἰς συνάντησιν αὐτοῦ· καὶ ἥλατο ἐπ' αὐτὸν πνεῦμα Κυρίου, καὶ ἐγενήθη τὰ καλώδια τὰ ἐπὶ βραχίοσιν αὐτοῦ ώσεὶ στιππύον δ ἐξεκαύθη ἐν πυρί, καὶ ἐτάκησαν δεσμοὶ αὐτοῦ ἀπὸ χειρῶν αὐτοῦ. ¹⁵ καὶ εὖρεν σιαγόνα ὄνου ἐκρεριμμένην, καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔλα-βεν αὐτήν, καὶ ἐπάταξεν ἐν αὐτῆ χιλίους ἄνδρας. ¹⁶ καὶ εἶπεν Σαμψών

" Έν σιαγόνι ὄνου έξαλείφων έξήλειψα αὐτούς,

ότι ἐν τῆ σιαγόνι τοῦ ὄνου ἐπάταξα χιλίους ἄνδρας."

¹⁷ καὶ ἐγένετο ὡς ἐπαύσατο λαλῶν, καὶ ἔρριψεν τὴν σιαγόνα ἐκ τῆς χειρὸς αὐτοῦ, καὶ ἐκάλεσεν τὸν τόπον ἐκεῖνον 'Αναίρεσις σιαγόνος.

¹⁸ καὶ ἐδίψησεν σφόδρα, καὶ ἔκλαυσεν πρὸς Κύριον καὶ εἶπεν "Σὰ εὐδόκησας ἐν χειρὶ δούλου σου τὴν σωτηρίαν τὴν μεγάλην ταύτην, καὶ νῦν ἀποθανοῦμαι τῷ δίψει καὶ ἐμπεσοῦμαι ἐν χειρὶ τῶν ἀπεριτμήτων."

¹⁹ καὶ ἔρρηξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῆ Σιαγόνι καὶ ἐξῆλθεν

lated by συναντάν in 12. — στιππόον: = στυππείον. Cp. 169: Sir. 219: Is. 181: Dan, 346. — δεσμοί: Gen. 4237 n.

15. ἐκρεριμμένην: the Hebrew here has new. On the form of the word see § 20.

16. ἐξαλείφων ἐξήλειψα: the Hebrew does not here contain the idiom which corresponds to this formula, but runs thus—'With the jaw-bone of an ass a heap, two heaps (have I slain).' The Hebrew word for heap however is the same as that for ass, so that there is a play on words, as though one were to say—"With the jawbone of an ass have I ass-ass-inated them."

17. 'Aναίρεσις σιαγόνος: the nominative is right because we have here what is known as the *suppositio materialis* of the words. The genitive is subjective, "the destruction made by

a jawbone." Hebrew Ramath-Lĕchi

= Jawbone Hill. Names have been
known to give rise to legends as well
as legends to names.

18. ἔκλαυσεν: cp. 16²⁸. Hebrew, 'called.' A has ἐβοησεν. Cp. the double meaning of the English cried. — εὐδόκησας: aorist without augment. Hebrew, 'thou hast given.' A ἐδωκας. Translate — Thou hast vouchsafed through the hand of thy servant. The force of the construction εὐδοκεῖν ἐν here is different from that in Mt. 3¹⁷: ii Cor. 12¹⁰, where it means acquiesce in, be pleased with.

19. ἔρρηξεν τὸν λάκκον: R.V. 'clave the hollow place.' Proleptic. — αὐτῆς: the feminine may be justified on the ground that it agrees with $\pi\eta\gamma\dot{\eta}$ understood, but it is probably due merely to the presence of a feminine suffix in

έξ αύτου ύδωρ και έπιεν, και έπέστρεψεν το πνεύμα αὐτοῦ καὶ ἔζησεν. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Πηγή τοῦ ἐπικαλουμένου, ή ἐστιν ἐν Σιαγόνι, ἔως της ἡμέ-20 καὶ ἔκρινεν τὸν Ἰσραὴλ ἐν ἡμέραις άλλορας ταύτης. φύλων είκοσι έτη. 1 Καὶ ἐπορεύθη Σαμψων εἰς Γάζαν. καὶ είδεν έκει γυναίκα πόρνην καὶ είσηλθεν πρὸς αὐτήν. ² καὶ ἀνηγγέλη τοῖς Γαζαίοις λέγοντες " Ήκει Σαμψων ώδε." καὶ ἐκύκλωσαν καὶ ἐνήδρευσαν ἐπ' αὐτὸν ὅλην τὴν νύκτα έν τη πύλη της πόλεως, καὶ ἐκώφευσαν ὅλην την νύκτα λέγοντες "Εως διαφαύση ὁ ὄρθρος, καὶ φονεύσωμεν αὐτόν." 8 καὶ ἐκοιμήθη Σαμψων ἔως μεσονυκτίου· καὶ ἀνέστη ἐν ημίσει της νυκτός, καὶ ἐπελάβετο τῶν θυρῶν της πύλης της πόλεως σύν τοις δυσί σταθμοίς, και άνεβάστασεν αύτὰς σὺν τῷ μοχλῷ καὶ ἔθηκεν ἐπ' ὤμων αὐτοῦ, καὶ ἀνέβη έπὶ τὴν κορυφὴν τοῦ ὄρους τοῦ ἐπὶ προσώπου Χεβρών,

the Hebrew. — Πηγή τοθ ἐπικαλουμένου: Hebrew, 'Spring of the Caller.' As the partridge is known in Hebrew as the caller, it has been suggested that the name may have originally meant Partridge Spring and have had its meaning adapted to the story of Samson.

20. καλ έκρινεν κτλ.: this is the remark which generally closes the account of a ruler. Cp. 12^{7,9,11,14}. In the story itself Samson is not represented as a ruler, but rather as an insubordinate subject of the Philistines. The next chapter, which ends with the same remark, may have come from another source, especially as the story of Delilah is a duplicate of the story of Samson's Philistine wife.

- 1. Tálav: one of the five chief cities of the Philistines.
 - 2. άνηγγέλη . . . λέγοντες: the word

corresponding to ἀνηγγέλη has slipt out from the Hebrew. On the construction see § 112, and on the verbal form § 24.— ἐκώφεωσαν: literally were dumb. Cp. 1819. The word occurs eleven times in the LXX.—"Εως διαφαύση κτλ.: (Wait) until the morning dawns, and let us kill him. Present διαφαύσκειν (Polyb.), διαφώσκειν (Hdt.).

3. μεσονυκτίου: cp. Ruth 38: Is. 5910. In Ps. 11862 the word is used adverbially. — ἐν ἡμίσει τῆς νυκτός: § 62. The Hebrew is the same as that which has just been represented by μεσονυκτίου. — τῶν θυρῶν τῆς πόλης τῆς πόλεως: the doors of the city-gate. — ἀνεβάσταστων . . . μοχλῷ: lifted them up bar and all. R.V. 'plucked them up.'— ἀνέβη: Hebrew, 'carried them up.'— τοῦ ἐπὶ προσώπου Χεβρών: which faces Hebron. It is not necessary to suppose that Samson carried the gates all

καὶ ἔθηκεν αὐτὰ ἐκεῖ. ⁴Καὶ ἐγένετο μετὰ τοῦτο καὶ ἠγάπησεν γυναῖκα ἐν 'Αλσωρήχ, καὶ ὅνομα αὐτῆ Δαλειδά.
⁵καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν ἀλλοφύλων καὶ εἶπαν αὐτῆ "'Απάτησον αὐτόν, καὶ ἴδε ἐν τίνι ἡ ἰσχὺς αὐτοῦ ἡ μεγάλη καὶ ἐν τίνι δυνησόμεθα αὐτῷ καὶ δήσομεν αὐτὸν τοῦ ταπεινῶσαι αὐτόν· καὶ ἡμεῖς δώσομέν σοι ἀνὴρ χιλίους καὶ ἐκατὸν ἀργυρίου." ⁶καὶ εἶπεν Δαλειδὰ πρὸς Σαμψών "'Απάγγειλον δή μοι ἐν τίνι ἡ ἰσχύς σου ἡ μεγάλη, καὶ ἐν τίνι δεθήση τοῦ ταπεινωθῆναί σε." ⁷καὶ εἶπεν πρὸς αὐτὴν Σαμψών "'Εὰν δήσωσίν με ἐν ἑπτὰ νευρέαις ὑγραῖς μὴ διεφθαρμέναις, καὶ ἀνήνεγκαν αὐτῆ οἱ ἄρχοντες τῶν ἀλλοφύλων ἐπτὰ νευρὰς ὑγρὰς μὴ διεφθαρμένας, καὶ ἔδησεν αὐτὸν ἐν

the forty miles from Gaza to Hebron: still this may be what was intended. Cp. Jos. Ant. V 8 § 10 εἰς τὸ ὑπὲρ Χεβρῶνος δρος φέρων κατατίθησι. — καὶ ἄθηκεν αὐτὰ ἐκεῖ: not in the Hebrew.

4. ἡγάπησεν: = ἐφίλησεν. Cp. 15.

- ἐν 'Αλσωρήχ: A has here ἐπι του χειμαρρου Σωρηχ. The Hebrew is naḥal Sorek. It seems plain that the first syllable has somehow disappeared, leaving the reading before us. Naḥal = wady or torrent-valley. — Δαλειδά: Hebrew Delīlah. Jos. Ant. V 8 § 11 Δαλίλης τὸ δυομα. Josephus assumes, perhaps hastily, that the woman was a Philistine. We may notice that the lords of the Philistines came up to her, i.e. from the maritime plain to the hills.

5. of δρχοντες: the Hebrew for this is Sranim, which is used only for the five princes of the Philistines, and is therefore presumably Philistian. It has been conjectured that this is the same word as τύραννος. It recurs in vs. 8, 18, 23, 27, 30, in all which pas-

sages B renders it, as here, by ἀρχοντες, but A by σατραπαι. In i K. 58, 11, 64, 12, 16, 18, 77, 292.6,7 B also has σατράπαι. This rendering reproduces the foreign effect, but is otherwise inappropriate. — δυνησόμεθα αὐτῷ: a result of literal translation rather than any recognised Greek construction. — δάσομέν σοι ἀνήρ: ἀνήρ here = each. A Hebraism. § 70. As there were five lords of the Philistines, the bribe amounts to 5500 shekels of silver, or 275 times the price paid for Joseph.

7. νευρέαις: = νευραῖς. Cp. v. 9. Properly 'bowstrings.' R.V. 'withes.' Jos. Ant. V 8 § 11 φάμενος, εἰ κλήμασιν έπτὰ κτλ. — ὑγραῖς: literally moist and so supple—a recognised classical use. 'Τγρός is a rare word in the LXX. It recurs in 8 and is used in its literal sense in Job 816: Sir. 3918. — διεφθαρμέναις: R.V. 'dried.' — ὡς εῖς τῶν ἀνθρώπων: cp. 17 ὡς πάντες οἱ ἄνθρωποι: Ps. 817 ὡς εῖς τῶν ἀρχόντων.

8. μη διεφθαρμένας: in v. 7 the



αὐταίς· *καὶ τὸ ἔνεδρον αὐτῆ ἐκάθητο ἐν τῷ ταμείω, καὶ είπεν αὐτῷ " Αλλόφυλοι ἐπὶ σέ, Σαμψών · " καὶ διέσπασεν τας νευρέας ως εί τις αποσπάσοι στρέμμα στιππύου έν τω όσφρανθήναι αὐτὸ πυρός, καὶ οὐκ ἐγνώσθη ἡ ἰσχὺς αὐτοῦ. 10 καὶ εἶπεν Δαλειδά πρὸς Σαμψών " Ἰδοὺ ἐπλάνησάς με καὶ έλάλησας πρός με ψευδή · νῦν οὖν ἀνάγγειλόν μοι ἐν τίνι δεθήση." 11 καὶ εἶπεν πρὸς αὐτήν "Εὰν δεσμεύοντες δήσωσίν με έν καλωδίοις καινοίς οίς ουκ έγένετο έν αὐτοῖς ἔργον, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἶς τῶν ανθρώπων." 12 καὶ ἔλαβεν Δαλειδὰ καλώδια καινὰ καὶ έδησεν αὐτὸν ἐν αὐτοῖς, καὶ τὰ ἔνεδρα ἐξῆλθεν ἐκ τοῦ ταμείου, καὶ εἶπεν " Αλλόφυλοι ἐπὶ σέ, Σαμψών " καὶ διέσπασεν αὐτὰ ἀπὸ βραγιόνων αὐτοῦ ώς σπαρτίον. 18 καὶ είπεν Δαλειδά πρός Σαμψών "'Ιδού επλάνησάς με καὶ ελάλησας πρὸς έμε ψευδη · ἀπάγγειλον δή μοι έν τίνι δεθήση." καὶ εἶπεν πρὸς αὐτήν "Ἐὰν ὑφάνης τὰς ἐπτὰ σειρὰς τῆς κεφαλής μου σύν τῷ διάσματι καὶ ἐνκρούσης τῷ πασσάλῳ

hypothetical nature of the sentence justifies μη διεφθαρμέναις: but here we ought certainly to have ού. For another clear case of μη for ού take Sus. 648.

9. ἔνεδρον: this form is common in the LXX, whereas ἐνέδρα occurs only in Josh. 8^{7,9}: Ps. 9²⁹. — στρέμμα: in the literal sense only here in the LXX. Used in a metaphorical sense in iv K. 15²⁰ συνέστρεψεν στρέμμα = made a conspiracy. — ἐν τῷ ὁσφρανθῆναι αὐτὸ πυρός: when it smelleth the fire. A literal translation of the Hebrew.

12. καὶ τὰ ἔνεδρα . . . ταμείου: if our Hebrew text is correct, this clause in the Greek is both wrongly translated and comes in the wrong place. A here agrees with the Hebrew.

13. 'Iδού: Hebrew, 'hitherto.' The latter part of the Hebrew word for hitherto is the same, apart from the pointing, as that for behold. - i carps: § 23. - σειράς: locks, literally chains, in which sense the word is used in Prov. 522 σειραίς δὲ τῶν ἐαυτοῦ ἀμαρτιῶν ξκαστος σφίγγεται. Samson's long hair was plaited into seven tails. - διάσματι: = στήμονι, warp. The word occurs in Biblical Greek only in this context. Delilah was to weave Samson's hair into the web she has been weaving on her loom, and fix the web, with his hair in it, to the wall by means of a peg.

13, 14. καὶ ἐνκρούσῃς . . . ὅφανεν ἐν τῷ διάσματι: this passage is absent from our Hebrew, but it is needed to

είς τὸν τοίχον, καὶ ἔσομαι ώς είς τῶν ἀνθρώπων ἀσθενής." 14 καὶ ἐγένετο ἐν τῷ κοιμᾶσθαι αὐτὸν καὶ ἔλαβεν Δαλειδὰ τὰς έπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ καὶ ὕφανεν ἐν τῷ διάσματι καὶ έπηξεν τῷ πασσάλω εἰς τὸν τοῖχον, καὶ εἶπεν " Αλλόφυλοι έπὶ σέ, Σαμψών " καὶ έξυπνίσθη έκ τοῦ υπνου αὐτοῦ, καὶ ἐξῆρεν τὸν πάσσαλον τοῦ ὑφάσματος ἐκ τοῦ 15 καὶ εἶπεν Δαλειδὰ πρὸς Σαμψών . "Πῶς λέγεις τοίχου. ' 'Ηγάπηκά σε,' καὶ οὐκ ἔστιν ἡ καρδία σου μετ' ἐμοῦ; τοῦτο τρίτον ἐπλάνησάς με, καὶ οὐκ ἀπήγγειλάς μοι ἐν τίνι ἡ ίσχύς σου ή μεγάλη." ¹⁶καὶ έγένετο ότε έξέθλιψεν αὐτὸν έν λόγοις αὐτης πάσας τὰς ἡμέρας καὶ ἐστενοχώρησεν αὐτόν, καὶ ώλιγοψύχησεν έως τοῦ ἀποθανεῖν. γειλεν αὐτη τὴν πᾶσαν καρδίαν αὐτοῦ καὶ εἶπεν αὐτη "Σίδηρος οὐκ ἀνέβη ἐπὶ τὴν κεφαλήν μου, ὅτι ἄγιος θεοῦ ἐγώ είμι ἀπὸ κοιλίας μητρός μου εάν οδν ξυρήσωμαι, ἀποστήσεται ἀπ' ἐμοῦ ἡ ἰσχύς μου, καὶ ἀσθενήσω καὶ ἔσομαι ώς πάντες οἱ ἄνθρωποι." 18 καὶ εἶδεν Δαλειδὰ ὅτι άπήγγειλεν αὐτῆ πᾶσαν τὴν καρδίαν αὐτοῦ, καὶ ἀπέστειλεν καὶ ἐκάλεσεν τοὺς ἄρχοντας τῶν ἀλλοφύλων λέγουσα "'Ανάβητε έτι τὸ ἄπαξ τοῦτο, ὅτι ἀπήγγειλέν μοι τὴν πᾶσαν καρδίαν αὐτοῦ · " καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν άλλοφύλων, καὶ ἀνήνεγκαν τὸ ἀργύριον ἐν χερσὶν αὐτῶν.

tell the story fully. It seems to have dropped out owing to the occurrence of the word corresponding to $\tau\hat{\varphi}$ dia- $\sigma\mu\alpha\tau$, both at the beginning and end of it,

14. els τον τοίχον: not in the Hebrew. — εξήρεν . . . τοίχου: carried away the peg of the web from the wall. R.V. 'plucked away the pin of the beam, and the web.'

16. ἐστενοχώρησεν αὐτόν: Josh. 1715: Is. 2820, 4919: iv Mac. 1111 τδ

πνεῦμα στενοχωρούμενος: ii Cor. 48, 612. — ἀλιγοψύχησεν: the subject here changes to Samson. 'Ολιγοψυχεῖν occurs ten or eleven times in the LXX, but corresponds to the same Hebrew as here only in Nb. 214: Jdg. 1016 (A). It occurs in the Flinders Petrie Papyri (Swete *Introd.* p. 292).

17. την πάσαν καρδίαν: § 46. άγιος θεοθ: a translation of Hebrew nazir, which A here represents by ναζειραιος. 13⁵ n.

19 καὶ ἐκοίμισεν Δαλειδὰ τὸν Σαμψων ἐπὶ τὰ γόνατα αὐτῆς, καὶ ἐκάλεσεν ἄνδρα καὶ ἐξύρησεν τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ· καὶ ἤρξατο ταπεινωσαι αὐτόν, καὶ ἀπέστη ἡ ἰσχὺς αὐτοῦ ἀπ' αὐτοῦ.

20 καὶ εἶπεν Δαλειδά " ᾿Αλλόφυλοι ἐπὶ σέ, Σαμψών." καὶ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν " Ἐξελεύσομαι ὡς ἄπαξ καὶ ἄπαξ, καὶ ἐκτιναχθήσομαι·" καὶ αὐτὸς οὐκ ἔγνω ὅτι ἀπέστη ὁ κύριος ἀπάνωθεν αὐτοῦ.

21 καὶ ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι καὶ ἐξέκοψαν τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ κατήνεγκαν αὐτὸν εἰς Γάζαν καὶ ἐπέδησαν αὐτὸν ἐν πέδαις χαλκείαις· καὶ ἢν ἀλήθων ἐν οἶκῳ τοῦ δεσμωτηρίου.

22 καὶ ἤρξατο θρὶξ τῆς κεφαλῆς αὐτοῦ βλαστάνειν, καθὼς ἐξυρήσατο.

28 Καὶ οἱ ἄρχοντες τῶν ἀλλοφύλων συνήχθησαν θῦσαι θυσίασμα μέγα τῷ Δαγὼν θεῷ αὐτῶν καὶ εὐφρανθῆναι, καὶ εἶπαν "Εδωκεν ὁ θεὸς ἐν χειρὶ ἡμῶν τὸν Σαμψὼν τὸν ἐχθρὸν ἡμῶν." ²⁴ καὶ εἶδαν αὐτὸν ὁ λαός, καὶ ὔμνησαν τὸν θεὸν αὐτῶν ὅτι "Παρέδωκεν ὁ θεὸς ἡμῶν τὸν ἐχθρὸν ἡμῶν ἐν χειρὶ ἡμῶν, τὸν ἐρημοῦντα τὴν γῆν ἡμῶν καὶ δς ἐπλήθυνεν τοὺς τραυματίας ἡμῶν." ²⁵ καὶ ὅτε ἡγαθύνθη ἡ καρδία αὐτῶν, καὶ εἶπαν "Καλέσατε τὸν Σαμψὼν ἐξ οἴκου φυλακῆς, καὶ παιξάτω ἐνώπιον ἡμῶν." καὶ ἐκάλεσαν τὸν Σαμψὼν ἀπὸ οἴκου δεσμωτηρίου, καὶ ἔπαιζεν ἐνώπιον αὐτῶν· καὶ ἐρά-

20. &s ἀπαξ καὶ ἀπαξ: no Greek phrase, but due to literal translation. A has καθως αει. Cp. 20^{30, 31}: i K. 3¹⁰, 20²⁵: i Mac. 3³⁰ &s ἄπαξ καὶ δίς. — ἐκτιναχθήσομαι: passive in middle sense. § 83.

21. χαλκείαις: § 35. — ἦν άλήθων: to turn the hand-mill was the work of the lowest slaves.

22. καθώς ἐξυρήσατο: R.V. 'after he was shaven.' § 83.

23. Δαγών: Dagon, who used to

be considered a fish-god, is regarded by modern scholars as a corn-god. On him cp. i K. 5^{1-5} : i Mac. 10^{83} , 84 . — δ $\theta\epsilon\delta$ s: *i.e.* Dagon. Hebrew, 'our god.'

24. elbav: 8 18.

25. δτε ἡγαθύνθη κτλ.: R.V. 'when their hearts were merry.' 'Αγαθύνειν is common in the LXX. For the meaning to cheer, cp. 18²⁰, 19^{6, 9, 22}: Ruth 3⁷: ii K. 13²⁸: Eccl. 11⁹. — παιξάτω: the more classical form of the acrist is ἔπαισα. — καὶ ἐράπιζον αὐτόν: not

πιζον αὐτόν, καὶ ἔστησαν αὐτὸν ἀνὰ μέσον τῶν κιόνων. 26 καὶ εἶπεν Σαμψών πρὸς τὸν νεανίαν τὸν κρατοῦντα τὴν χείρα αὐτοῦ "*Αφες με καὶ ψηλαφήσω τοὺς κίονας ἐφ' οἶς ό οίκος στήκει έπ' αὐτούς, καὶ ἐπιστηριχθήσομαι ἐπ' αὐ-27 καὶ ὁ οἶκος πλήρης τῶν ἀνδρῶν καὶ τῶν γυναιτούς." κῶν, καὶ ἐκεῖ πάντες οἱ ἄρχοντες τῶν ἀλλοφύλων, καὶ ἐπὶ τὸ δῶμα ὡς ἐπτακόσιοι ἄνδρες καὶ γυναίκες οἱ θεωροῦντες έν παιγνίαις Σαμψών. 28 καὶ ἔκλαυσεν Σαμψών πρὸς Κύριον καὶ εἶπεν "'Αδωναῖε Κύριε, μνήσθητι δή μου νῦν καὶ ἐνίσχυσόν με έτι τὸ ἄπαξ τοῦτο, θεέ καὶ ἀνταποδώσω ἀνταπόδοσιν μίαν περί των δύο όφθαλμων μου τοις άλλοφύλοις." 29 καὶ περιέλαβεν Σαμψών τοὺς δύο κίονας τοῦ οἴκου ἐφ' οῦς ο οίκος ιστήκει, και επεστηρίχθη επ' αυτούς, και εκράτησεν ένα τη δεξια αὐτοῦ καὶ ένα τη ἀριστερα αὐτοῦ. 80 καὶ εἶπεν Σαμψών " Αποθανέτω ψυχή μου μετὰ ἀλλοφύλων ." καὶ ἐβάσταξεν έν ἰσχύι, καὶ ἔπεσεν ὁ οἶκος ἐπὶ τοὺς ἄρχοντας καὶ έπὶ πάντα τὸν λαὸν τὸν ἐν αὐτῷ· καὶ ἦσαν οἱ τεθνηκότες ους έθανάτωσεν Σαμψών έν τῷ θανάτω αὐτοῦ πλείους ἡ ους

in the Hebrew. On the spelling cp. 159 n.

26. στήκει: § 27. — ἐπιστηριχθήσομαι: § 83.

27. ἐπὶ τὸ δῶμα: § 95.— θεωροῦντες ἐν: looking on at. § 98.

28. ἔκλαυσεν: 1518 n.— ᾿Αδωναῖε Κύριε: A has here Κύριε Κύριε; see 138 n. Perhaps the second translator avoided the term ᾿Αδωναῖε as having misleading associations for Greek ears. The Syrian god Thammuz had ever since the fifth century B.c. been worshipped by the Greeks under the name Ἅλδωνις, derived from the title Adon (Lord) by which his Semitic worshippers addressed him. Ausonius (Epi-

gram 49) mentions Adoneus as a nether-world title of Bacchus. The name got confused with the Greek 'Διδωνεύs. — θεέ: § 4. — τῶν δύο ὀφθαλμῶν: § 14.

29. τοὺς δύο κίονας: R.V. 'the two middle pillars.' A supplies the missing word — τοὺς δύο στύλους τοὺς μέσους. Josephus (Ant. V. 8 § 12) says parenthetically — οἶκος δ΄ ἢν δύο κιόνων στεγόντων αὐτοῦ τὸν ὅροφον. — ἰστήκει: § 37. — καὶ ἐκράτησεν: not in the Hebrew. — ἔνα . . . καὶ ἔνα: no one who was writing Greek as Greek could here avoid τὸν μέν . . . τὸν δέ. § 39.

30. ἐβάσταξεν: Α εκλεινεν. R.V. 'bowed himself.'

έθανάτωσεν έν τη ζωη αὐτοῦ. ⁸¹ καὶ κατέβησαν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ, καὶ ἔλαβον αὐτὸν καὶ ἀνέβησαν· καὶ ἔθαψαν αὐτὸν ἀνὰ μέσον Σαραὰ καὶ ἀνὰ μέσον Ἐσθαλαὸλ ἐν τῷ τάφῳ Μανῶε τοῦ πατρὸς αὐτοῦ. καὶ αὐτὸς ἔκρινεν τὸν Ἰσραὴλ εἴκοσι ἔτη.

INTRODUCTION TO THE STORY OF DAVID AND GOLIATH

WHILE the death of Samson has in it all the elements of a Greek tragedy, the combat between David and Goliath breathes the very spirit of Epic poetry. The resemblance of Goliath in all respects to a Homeric hero is striking. We might call him an Ajax depicted from the Trojan point of view.

The slaying of giants is the delight of the infancy both of the individual and of the race. In the nursery we are told of Jack the Giant-killer, while in the *Odyssey* we read the adventures of Ulysses among the Læstrygons and the Cyclopes, which have their manifest echo in the story of Sindbad the Sailor in the *Arabian Nights*. Older than all these is an Egyptian story of a fight with a giant, which dates from the XIIth Dynasty, and is therefore some 1300 years earlier than the time of David.¹

But there are giants and giants. It was a Peripatetic doctrine that a difference in degree may constitute a difference in kind. Thus a ship, according to Aristotle, will not be really a ship, if it is either a span long or two stades. In the same way, though man is defined merely as a rational animal, yet inches have a good deal to do with our feeling of a common humanity. The giant that is to come home to us as a fellow-creature, whom we can either hate or love, must not go beyond all bounds. He must not be like the giant that met the children of Israel in the wilderness, of whom the Talmud has to tell—how Moses, being himself a strapping fellow thirty feet high, took a sword thirty feet long, and, making a leap of thirty feet into the air, just managed to nick that giant in the knee and bring him sprawling helpless to the ground. A giant like that we may dread, as we might some elemental force, but we cannot properly hate him, as we are expected to do in the case of a giant—

καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδε ἐψκει ἀνδρί γε σιτοφάγω, ἀλλὰ ῥίω ὁλήεντι (Hom. Od. IX 190, 191).

1 Budge History of Egypt III, p. 8.
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Now Goliath, especially as depicted in the Septuagint, is a giant within quite reasonable limits. In his braggart defiance of 'the armies of the living God' he reminds us of the huge Gaul who stood insulting the might of Rome, until Torquatus slipped under his targe and stabbed him with his short blade (Liv. VII 9, 10), or of that other champion of the same race, whom Valerius Corvinus despatched with the aid of the heaven-sent raven (Liv. VII 26).

The Hexateuch is full of references to races of extraordinary stature that inhabited Canaan before and at the time of the Israelitish invasion. It was the report which the spies brought of these giant forms that chiefly daunted the people and made them plot a return to Egypt (Nb. 144) — And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight' (Nb. 1388). But their bulk does not seem to have helped these people to survive in the struggle for existence. The Emim, 'a people great and many and tall as the Anakim' (Dt. 210) were driven out by the Moabites; and the Zamzummim, who are similarly described, were in like manner dispossessed by the Ammonites (Dt. 220,21: cp. Gen. 145); Og. the king of Bashan, notwithstanding the dimensions of his bedstead, fell an easy prey to the Israelites under Moses; and the children of Anak themselves, who dwelt about Hebron (Nb. 1222: Josh. 1513, 2111). were utterly destroyed by Joshua out of the land of the children of Israel.1 'Only in Gaza, in Gath, and in Ashdod' we are told in this context 'did some remain' (Josh. 1122). Of this stock evidently sprung Goliath and the others who 'were born to the giant in Gath' (ii S. 2122).

In the account of the introduction of Saul to David it is more than usually manifest that two different narratives are mixed up. In the one David is known and loved of Saul before his combat with Goliath (i S. 16²¹), in the other Saul asks Abner who he is, when he sees him going forth against the Philistine (17⁵⁵); in the one David on his first introduction to Saul is already 'a mighty man of valour and a man of war and prudent in speech' (16¹⁸), in the other he is a mere stripling (17⁵⁶); in the one he is Saul's armour-bearer (16²¹) and presumably on the field in that capacity, in the other he comes up unexpectedly from the country (17²⁰). The additional touch of

¹ Josh. 11²¹. The feat is ascribed to Caleb in 15¹⁴.



romance imparted to the story by the extreme youth of the hero has made the latter version predominate, not only in our minds, but in that of the Biblical editor, who seems to have adapted his language to it. Josephus attempts to harmonise the two by saying that, when the war broke out with the Philistines, Saul sent David back to his father Jesse, being content with the three sons of the latter whom he had in his army (Ant. VI 9 § 3). This however does not help us over the difficulty of Saul being represented as not knowing David at the time of the combat, which has had to be accounted for as a consequence of mental derangement.

To us at present the matter is considerably simplified by the fact that the Seventy themselves (or, more properly, the translator of this book) seem to have made a bold essay at the work of higher criticism. The Vatican manuscript of the Septuagint contains the account of David being sent for to play on the harp to Saul, but it does not contain 1612-31, in which David is introduced as a new character making his first entry on the scene, nor does it contain 1754-185, which cohere with 1612-81, but not with the story of the harp playing. Of course the reason why the Seventy give only one account may be that they had only one account to give: but there seems to be some reason to believe that they deliberately suppressed one version of the story with a view to consistency. But this question had better be left to the Higher Critics. This much however is evident to the least instructed intelligence, namely that the omission of 1612-31 improves the sequence of the story as much as it impairs its picturesqueness. David was left in attendance on Saul in 1623 and can be made to speak to him in 1732 without further introduction. His words of encouragement follow suitably on the statement in 1611 that Saul and all Israel were dismayed.

The omissions of the Vatican manuscript are supplied in the Alexandrian, but the translation presents the appearance of being by another hand from that of the rest of the book. Thus in v. 19 έν τῆ κοιλάδι τῆς δρυός is used for έν τῆ κοιλάδι Ἡλά of 219; in v. 23 again the strange expression arip & aucoraios takes the place of arip δυνατός in 174 (cp. ὁ δυνατὸς αὐτῶν 1751); while Φιλιστιαῖος is employed, instead of ἀλλόφυλος as in 219.

The story of David and Goliath represents the battle of Ephes-Dammim as a mere rout of the Philistines after their champion had



been slain. Yet there are passages in the Bible which have been thought to set the matter in a different light. The Pas-Dammim of i Chr. 1118 can hardly be any other place than the Ephes-Dammim of i S. 171, with which the margin of the Revised Version identifies it. Now at Pas-Dammim 'the Philistines were gathered together to battle, where was a plot of ground full of barley; and the people fled from before the Philistines' (i Chr. 113: cp. ii S. 2311, 12). But David and his three mighty men 'stood in the midst of the plot and defended it and slew the Philistines; and the Lord saved them by a great victory.' But, though the place of this incident is the same with that of the slaving of Goliath, the time seems altogether different, the battle of the barley-plot belonging to the period when David was 'in the hold.' The account of David's mighty men given in ii S. 288-39 and in i Chr. 1110-47 looks like a fragment of genuine history, perhaps drawn from the records of Jehosaphat the son of Ahilud, who was official chronicler to David and Solomon (ii S. 816, 2024: i K. 48). A union of this with the story of David and Goliath seems illegitimate. The latter belongs to the realm of romance: its date is of all time and no time. David, the ruddy and comely youth, will remain for ever the slayer of Goliath, just as William Tell, in spite of the Reverend Baring-Gould, will always have shot the apple off his son's head. It is best to leave the matter so. Indeed, if we began to treat the story as sober history, we might be driven to the conclusion that David never slew Goliath at all. For in ii S. 1219 we have the statement that 'Goliath the Gittite, the staff of whose spear was like a weaver's beam,' was slain by one El-hanan of Bethlehem. Professor Kirkpatrick in his commentary on this passage says — 'There is no difficulty in supposing that another giant, beside the one slain by David, bore the name of Goliath.' St. Jerome however found so much difficulty about this that he boldly identified El-hanan with David. The passage in which this disconcerting statement is contained (ii S. 2115-22) has no connexion with its context and looks like another fragment of the official chronicle, from which we have supposed the list of David's mighty men to have been drawn. There are four giants mentioned, of whom Goliath is one, and each of these has his own slayer. Then the fragment concludes with these words - 'These four were born to the giant in Gath; and

¹ i.e. the cave of Adullam. i S. 221,4: ii S. 2318,14.



they fell by the hand of David, and by the hand of his servants.' David then, as a matter of fact, would seem to have slain Goliath not directly and in his own person, but on the principle of — Qui facit per alium facit per se, just as Cæsar says that he cut to pieces the Tigurini on the banks of the Saône, whereas Plutarch and Appian let us know that it was his lieutenant Labienus who did so, or rather, if we are going to be exact, the soldiers under him.

V. THE STORY OF DAVID AND GOLIATH

i Kings XVII

¹Καὶ συνάγουσιν ἀλλόφυλοι τὰς παρεμβολὰς αὐτῶν εἰς πόλεμον, καὶ συνάγονται εἰς Σοκχὼθ τῆς Ἰδουμαίας, καὶ παρεμβάλλουσιν ἀνὰ μέσον Σοκχὼθ καὶ ἀνὰ μέσον ᾿Αζηκὰ Ἦπορεμβάλλουσιν ἀνὰ καὶ οἱ ἄνδρες Ἰσραὴλ συνάγονται καὶ παρεμβάλλουσιν ἐν τῆ κοιλάδι · αὐτοὶ παρατάσσονται εἰς πόλεμον ἐξ ἐναντίας ἀλλοφύλων. ³καὶ ἀλλόφυλοι ἴστανται ἐπὶ τοῦ ὄρους ἐνταῦθα, καὶ Ἰσραὴλ ἴσταται ἐπὶ τοῦ ὄρους ἐνταῦθα, καὶ Ἰσραὴλ ἴσταται ἐπὶ τοῦ ὄρους ἐνταῦθα, κοι Ἰσραὴλ ἴσταται ἐπὶ τοῦ ὄρους ἐνταῦθα, κύκλῳ ἀνὰ μέσον αὐτῶν. ⁴καὶ ἐξῆλθεν ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως τῶν ἀλλοφύλων, Γολιὰθ ὄνομα αὐτῷ, ἐκ Γέθ · ὕψος αὐτοῦ τεσσάρων πήχεων καὶ

- 1. άλλόφυλοι: = Φυλιστίειμ; cp. Jdg. 14¹. Josephus calls them Παλαιστίνοι. παρεμβολάς: here armies. Jdg. 13²5 n. Ἰδουμαίας: a mistake in the Greek text for Ἰουδαίας. R.V. 'which belongeth to Judah.'— 'Εφερμέμ: a corruption for 'in Ephes-Dammim.' A has εναφεσδομμειν. The meaning of the name is 'boundary of blood.'
- 2. airoi: not a translation of a corresponding Hebrew pronoun, but due to a misreading of the word rendered in our version of Elah. The Vale of the Terebinth was a pass running up from the Philistine plain into the highlands of Judah.
- 3. ἐνταθθα... ἐνταθθα: a classical writer would have balanced these clauses by μέν and δέ. Cp. Josh. 822 οδτοι ἐντεθθεν καὶ οδτοι ἐντεθθεν. Jdg. 1629 n. κύκλφ ἀνὰ μέσον αὐτῶν: He-

brew 'and the valley between them.' A και ο αυλων ανα μεσον αυτων. We may surmise that $\kappa \dot{\nu} \kappa \lambda \dot{\omega}$ is a corruption for και ὁ αὐλών.

4. άνηρ δυνατός: R.V. 'a champion.' The word in the original seems to mean 'man of the space between the two lines' (μεταίχμιον). - παρατάξεως: παράταξις = Latin acies occurs in Attic authors, but came into more frequent use in Hellenistic Greek .τεσσάρων πήχεων καλ σπιθαμής: a cubit is roughly a foot and a half, and a span is half a cubit. According to this statement then Goliath would have been six feet nine inches high. Josephus (Ant. VI 9 § 1) agrees with the LXX - ἢν γὰρ πηχῶν τεσσάρων καὶ σπιθαμῆς. But the Hebrew text raises his stature to six cubits and a span, which would make him nine feet nine inches.

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σπιθαμής. ⁸ καὶ περικεφαλαία ἐπὶ τής κεφαλής αὐτοῦ, καὶ θώρακα άλυσιδωτὸν αὐτὸς ἐνδεδυκώς, καὶ ὁ σταθμὸς τοῦ θώρακος αὐτοῦ πέντε χιλιάδες σίκλων χαλκοῦ καὶ σιδήρου ⁹ καὶ κνημίδες χαλκαὶ ἐπάνω τῶν σκελῶν αὐτοῦ, καὶ ἀσπὶς χαλκή ἀνὰ μέσον τῶν ὤμων αὐτοῦ ⁷ καὶ ὁ κοντὸς τοῦ δόρατος αὐτοῦ ὡσεὶ μέσακλον ὑφαινόντων, καὶ ἡ λόγχη αὐτοῦ ἑξακοσίων σίκλων σιδήρου καὶ ὁ αἴρων τὰ ὅπλα αὐτοῦ προεπορεύετο αὐτοῦ. ⁸ καὶ ἀνέστη καὶ ἀνεβόησεν

5. περικεφαλαία: a Hellenistic word used by Polybius and also by St. Paul (i Th. 58: Eph. 617). It occurs eleven times in the LXX. The words 'of brass' do not appear in the Greek, perhaps because they are implied by the use of περικεφαλαία, just as cassis in Latin implies that the helmet is of metal; but in verse 38 we have χαλκην added. — άλυσιδωτόν: Ex. 2822, 24: i Mac. 635 τεθωρακισμένους έν άλυσιδωrois. - airos: not to be explained by any niceties of Greek scholarship, but due to the presence of the pronoun 'he' at this point in the Hebrew. πέντε χιλιάδες σίκλων: about 157 pounds avoirdupois. - σίκλων: shekel is usually thus represented in the LXX, though it is not uncommon to find δίδραχμον used for it, as in Gen. 2315: Dt. 2229: ii Esdr. 1515. Σίγλος is used by Xenophon (Anab. I 5 § 6) for a Persian coin of the value of 71 Attic obols. - και σιδήρου: not in the Hebrew, according to which the champion's defensive armour is of bronze and his spear-head only of iron. This closely agrees with the use of the metals as represented in the Iliad, where bronze is the material in common use for armour and weapons, while iron, though not unknown, is (at least in the earlier strata of the Homeric poetry) rare and exceptional.

6. dowls xalkq: this is intrinsically more probable than the Hebrew reading, which makes Goliath have a 'javelin' of brass between his shoulders, but it leaves his armour-bearer nothing to carry. What seems needed here, to complete the account of his equipment, is a mention of the sword which is referred to in verses 45 and 51. This, if he were armed in Homeric fashion, would be suspended by a strap passing over one shoulder. Cp. II. II 45—

άμφι δ' άρ' ώμοισιν βάλετο ξίφος άργυρόηλον.

7. κοντός: this word in classical Greek means a punt-pole (called a quant on the Norfolk Broads at this day), as in Eur. Alc. 254. In later Greek it means a spear-shaft. Cp. Ezk. 399. Vegetius speaks of conti missibiles (p. 140 l. 4, ed. Lang) and uses contati for horsemen armed with lances. — μέσακλον: only here, at least in this form. See L. & S. The Hebrew is the same which is rendered elsewhere ώς ἀντίον ὑφαινόντων ii K. 2119: i Chr. 1123, 205. — ἐξακοσίων σίκλων: about nineteen pounds. — ὁ αίρων: Gen. 4523 n.

i Kings XVII 9 είς την παράταξιν Ίσραηλ καὶ είπεν αὐτοῖς "Τί ἐκπορεύεσθε παρατάξασθαι πολέμω έξ έναντίας ήμων; οὐκ έγω είμι άλλόφυλος, καὶ ὑμεῖς Ἐβραῖοι καὶ Σαούλ; ἐκλέξασθε έαυτοις ανδρα και καταβήτω προς μέ· εαν δυνηθή πρὸς ἐμὲ πολεμήσαι καὶ ἐὰν πατάξη με, καὶ ἐσόμεθα ὑμῖν είς δούλους · έαν δε έγω δυνηθώ και πατάξω αὐτόν, ἔσεσθε ήμιν είς δούλους και δουλεύσετε ήμιν." 10 και είπεν ὁ άλλόφυλος " Ἰδοὺ ἐγὼ ἀνείδισα τὴν παράταξιν Ἰσραὴλ σήμερον έν τη ήμέρα ταύτη δότε μοι άνδρα καὶ μονομαχήσομεν 11 καὶ ήκουσεν Σαούλ καὶ πᾶς Ἰσραήλ τὰ αμφότεροι." ρήματα τοῦ ἀλλοφύλου ταῦτα, καὶ ἐξέστησαν καὶ ἐφοβή-82 Καὶ εἶπεν Δαυείδ πρὸς Σαούλ " Μὴ θησαν σφόδρα. δή συνπεσέτω καρδία τοῦ κυρίου μου ἐπ' αὐτόν · ὁ δοῦλός σου πορεύσεται καὶ πολεμήσει μετὰ τοῦ ἀλλοφύλου τούτου." 88 καὶ εἶπεν Σαοὺλ πρὸς Δαυείδ "Οὐ μὴ δύνη πορευθήναι προς του αλλόφυλου του πολεμείν μετ' αυτού, ότι παιδάριον εί σύ, καὶ αὐτὸς ἀνὴρ πολεμιστὴς ἐκ νεότητος αὐτοῦ." 84 καὶ εἶπεν Δαυείδ πρὸς Σαούλ "Ποιμαίνων ἦν ὁ δοῦλός σου τω πατρί αὐτοῦ ἐν τῷ ποιμνίω καὶ ὅταν ἤρχετο ὁ λέων

8. ἀλλόφυλος: Hebrew, 'the Philistine,' meaning that he stands for the Philistines.—'Εβραίοι και Σαούλ: Hebrew, 'servants to Saul.' Σαούλ may here be meant for the genitive. 'Εβραίοι is the usual word for Israelites in the mouth of a foreigner. Ex. 116 n.— ἐαυτοίς: § 13.—καταβήτω: quite classical, like the Latin in certamen descendere.—ἐσόμεθα... εἰς δούλους: § 90.

10. σήμερον ἐν τἢ ἡμέρᾳ ταύτη: this amplification is not due to imitation of the Hebrew, which has simply 'this day.' Ex. 5¹⁴ n. It is not necessary to suppose that we have here a 'doublet.'— μονομαχήσομεν: in the LXX

μονομαχεῖν occurs only here and in the title of Psalm 151, which has reference to this incident.

32. συνπεσέτω: used here like Latin concidere = collapse. — τοῦ κυρίου μου: this represents a better Hebrew reading than that of the Massoretic text 'of a man.' 'My lord' is the usual form of address to a king and corresponds to 'thy servant' in the next sentence. — ἐπ' αὐτόν: upon him, a literal rendering of the Hebrew.

33. ἀνὴρ πολεμιστής: a poetical expression common in the LXX.

34. Ποιμαίνων ήν: § 72. — δταν ήρχετο: whenever there came. § 104. — ὁ λέων καὶ ἡ ἄρκος: a lion or a bear.

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καὶ ἡ ἄρκος καὶ ἐλάμβανεν πρόβατον ἐκ τῆς ἀγέλης, 85 καὶ έξεπορευόμην όπίσω αὐτοῦ καὶ ἐπάταξα αὐτόν, καὶ ἐξέσπασα έκ τοῦ στόματος αὐτοῦ· καὶ εἰ ἐπανίστατο ἐπ' ἐμέ. καὶ ἐκράτησα τοῦ φάρυγγος αὐτοῦ καὶ ἐπάταξα καὶ ἐθανάτωσα αὐτόν. 86 καὶ τὴν ἄρκον ἔτυπτεν ὁ δοῦλός σου καὶ τὸν λέοντα, καὶ ἔσται ὁ ἀλλόφυλος ὁ ἀπερίτμητος ὡς ἐν τούτων · οὐχὶ πορεύσομαι καὶ πατάξω αὐτόν, καὶ ἀφελῶ σήμερον ὄνειδος έξ Ἰσραήλ; διότι τίς ὁ ἀπερίτμητος οὖτος δς ωνείδισεν παράταξιν θεού ζωντος; 87 Κύριος δς έξείλατό με έκ χειρὸς τοῦ λέοντος καὶ έκ χειρὸς τῆς ἄρκου, αὐτὸς έξελεῖταί με ἐκ χειρὸς τοῦ ἀλλοφύλου τοῦ ἀπεριτμήτου τούτου." καὶ εἶπεν Σαοὺλ πρὸς Δαυείδ "Πορεύου, καὶ έσται Κύριος μετά σοῦ." 88 καὶ ἐνέδυσεν Σαοὺλ τὸν Δαυείδ μανδύαν καὶ περικεφαλαίαν χαλκην περὶ την κεφαλην αὐτοῦ, 89 καὶ ἔζωσεν τὸν Δαυείδ τὴν ρομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ καὶ ἐκοπίασεν περιπατήσας ἄπαξ καὶ δίς. καὶ εἶπεν Δαυείδ πρὸς Σαούλ "Οὐ μὴ δύνωμαι πορευ-

Generic use of the article, as in the Hebrew. § 44.— ἡ ἄρκος: later form of ἄρκτος and one of those epicene nouns which use the feminine for both sexes.

35. φάρυγγος: throat, Hebrew, 'beard.' Josephus (Ant. VI 9 § 3) makes David take up the lion by the tail and dash him against the ground.

36. ούχὶ πορεύσομαι κτλ.: the Greek here is much fuller than the Hebrew, as may be seen by a comparison with the English version.

37. Κύριος κτλ.: before this the Hebrew has the words 'And David said,' which appear superfluous. On the other hand it may be maintained that they are in the Hebrew manner, giving the substance of what has been

already said, as in verse 10. — Excerta: § 21.

38. μανδύαν: according to L. & S. μανδύαs is a Persian word meaning 'a woollen cloak,' but the word in the Hebrew text is very like the Greek, especially in the form used in ii K. 10⁴: i Chr. 19⁴. Μανδύαs is employed seven times all together in the LXX. — κεφαλην αὐτοῦ: after these words the Hebrew has 'and he clad him in a coat of mail.'

39. καὶ ἔζωσεν... μανδύου αὐτοῦ: R.V. 'And David girded his sword upon his apparel.'— αὐτοῦ... αὐτοῦ: probably both meant by the translator to refer to Saul as the subject of ἔζωσεν.— ἐκοπίασεν... δίς: 'he was wearied when he had walked once or

i Kings XVII 40 θηναι έν τούτοις, ότι οὐ πεπείραμαι · " καὶ ἀφαιροῦσιν αὐτὰ 40 καὶ ἔλαβεν τὴν βακτηρίαν αὐτοῦ ἐν τῆ χειρὶ $d\pi^2$ $di\pi c\hat{v}$. αὐτοῦ, καὶ ἐξελέξατο ἐαυτῷ πέντε λίθους τελείους ἐκ τοῦ χειμάρρου καὶ ἔθετο αὐτοὺς ἐν τῷ καδίω τῷ ποιμενικῷ τῷ οντι αὐτῶ εἰς συλλογήν, καὶ σφενδόνην αὐτοῦ ἐν τῆ χειρὶ αὐτοῦ καὶ προσήλθεν πρὸς τὸν ἄνδρα τὸν άλλόφυλον. 42 καὶ είδεν Γολιάδ τὸν Δαυείδ καὶ ἢτίμασεν αὐτόν, ὅτι αὐτὸς ην παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν. 48 καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυείδ " Ωσεὶ κύων ἐγώ εἰμι, ότι σὺ ἔρχη ἐπ' ἐμὲ ἐν ράβδω καὶ λίθοις;" καὶ εἶπεν Δαυείδ " Οὐχί, ἀλλ' ἡ χείρω κυνός." καὶ κατηράσατο ὁ ἀλλόφυλος τον Δαυείδ έν τοις θεοις έαυτου. 44 καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυείδ "Δεῦρο πρὸς μὲ καὶ δώσω τὰς σάρκας σου τοις πετεινοίς του ουρανού καὶ τοις κτήνεσιν της γης."

twice.' R.V. 'he essayed to go.' The Greek here seems to indicate a better Hebrew reading than that in our text.

— άφαιροῦσιν κτλ.: the Hebrew has the verb in the singular, referring to David.

40. τελείους: Hebrew, 'smooth.' Lucian's recension has helous, which is no doubt right. - χειμάρρου: χείμαρpos is shortened from χειμάρρους, Attic YELHAPPOUS. It is the proper word for a river-bed which is dry in summer. iii K. 177 n. — καδίφ: diminutive of κάδος, Latin cadus. In the LXX only here and in 49. The Hebrew word which it represents is a very general one, like Greek σκεῦος or Latin vas. τφ όντι αὐτφ els συλλογήν: which he had for collecting things in. The word rendered 'scrip' in our version is derived from a verb meaning 'to collect.' - τον άλλοφυλον: after this comes verse 41 in the Hebrew, which is absent from the Greek.

42. και είδεν κτλ.: shorter than the Hebrew. Cp. R.V.—Γολιάδ: in verse 4 Γολιάθ.— πυρράκης: Gen. 25²⁵: i K. 16¹². The word is used by Artapanus in his description of Moses (Eus. Pr. Ev. IX 27 ad fin.) and is found in Papyri of the latter half of the third century B.C.

43. ἐν ῥάβδῳ: § 91. For the particular expression ἐν ῥάβδῳ cp. i Cor. 421.—καὶ λίθοις: these words are not in the Hebrew, but they add point to the question of Goliath.—καὶ ἐἶπεν... κυνός: this repartee of David's appears only in the Greek, but it seems not without bearing on the cursing which follows. Josephus (Ant. VIII 9 § 4) has also preserved it—Μὴ αὐτὸν ἀντὶ ἀνθρώπου κύνα εἶναι δοκεῖ; 'Ο δ' οὐχὶ τοιοῦτον ἀλλὰ καὶ χείρω κυνὸς αὐτὸν νομίζειν ἀπεκρίνατο.

44. κτήνεσιν: properly used of cattle which constituted wealth. ($\kappa\tau\hat{a}$ - $\sigma\theta\alpha\iota$) in early times. Here put for

i Kings XVII 49 45 καὶ εἶπεν Δαυείδ πρὸς τὸν ἀλλόφυλον " Σὰ ἔρχη πρὸς μὲ έν ρομφαία καὶ έν δόρατι καὶ έν ἀσπίδι, κάγὼ πορεύομαι πρός σε εν ονόματι Κυρίου θεοῦ σαβαωθ παρατάξεως Ἰσραὴλ ἡν ἀνείδισας (46) σήμερον· 46 καὶ ἀποκλείσει σε Κύριος σήμερον είς την χειρά μου, και ἀποκτενώ σε και άφελω την κεφαλήν σου άπο σού, και δώσω τὰ κωλά σου καὶ τὰ κῶλα παρεμβολής ἀλλοφύλων ἐν ταύτη τῆ ἡμέρα τοις πετεινοις του ουρανου και τοις θηρίοις της γης και γνώσεται πασα ή γη ότι έστιν θεὸς ἐν Ἰσραήλ. γνώσεται πασα ή έκκλησία αθτη ότι οθκ έν βομφαία καὶ δόρατι σώζει Κύριος δτι τοῦ Κυρίου ὁ πόλεμος, καὶ παραδώσει Κύριος ύμᾶς εἰς χείρας ἡμῶν." ανέστη ὁ αλλόφυλος καὶ ἐπορεύθη εἰς συνάντησιν Δαυείδ. 49 καὶ ἐξέτεινεν Δαυείδ τὴν χείρα αὐτοῦ εἰς τὸ κάδιον καὶ έλαβεν έκειθεν λίθον ένα, και έσφενδόνησεν και επάταξεν τὸν ἀλλόφυλον ἐπὶ τὸ μέτωπον αὐτοῦ, καὶ διέδυ ὁ λίθος

διὰ τῆς περικεφαλαίας εἰς τὸ μέτωπον αὐτοῦ, καὶ ἔπεσεν

θηρίοις, which A has. The Hebrew word which it is used to translate originally meant 'dumb creatures,' and is used of beasts either tame or wild.

45. ἐν ἀσπίδι: Hebrew, 'with a javelin.'—Κυρίου θεοῦ κτλ.: taken as they stand these words ought to mean 'of the LORD God of the hosts of the army of Israel.' But θεοῦ and σαβαώθ seem to have accidentally changed place. The passage should run—Κυρίου σαβαώθ, θεοῦ παρατάξεων Ίσραήλ. Σαβαώθ is a transliteration from the Hebrew and means 'of hosts.' It is thought to have referred originally to the hosts of heaven, but this passage is enough to show that it was not so understood in the writer's time. For other instances of transliteration in

place of translation cp. Jdg. 13^{5} vafelp, iii K. 19^{4} $\dot{\rho}a\theta\mu\dot{\epsilon}\nu$, iv K. 2^{14} $d\phi\phi\dot{\omega}$, iv K. 19^{15} $\chi\epsilon\rho\sigma\nu\beta\epsilon\dot{\epsilon}\nu$.

46. σήμερον: not in the Hebrew.

- ἀφελῶ: § 21.—τὰ κῶλά σου καί:
not in the Hebrew.— παρεμβολής: Ex.
149 n.—θηρίοις: the Hebrew word
here is different from that in verse 44
and means literally 'living creatures.'

47. ἐκκλησία: i.e. the assembled Israelites. $Cp.~19^{20}$ την ἐκκλησίαν τῶν προφητῶν.

48. και ἀνέστη κτλ.: the Greek in this verse is much shorter than the Hebrew; cp. R.V.

49. λίθον ένα: § 2.—διά τής περικεφαλαίας: not in the Hebrew.— ἐπλ τὴν γήν: after this in the Hebrew comes verse 50, which is not in the Greek.

i Kings XVII 51 έπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν. 51 καὶ ἔδραμεν Δαυείδ καὶ ἐπέστη ἐπ' αὐτόν, καὶ ἔλαβεν τὴν ρομφαίαν αὐτοῦ καὶ έθανάτωσεν αὐτὸν καὶ ἀφείλεν τὴν κεφαλὴν αὐτοῦ καὶ είδον οι άλλόφυλοι ότι τέθνηκεν ο δυνατός αὐτῶν, καὶ ἔφυ-52 καὶ ἀνίστανται ἄνδρες Ἰσραὴλ καὶ Ἰούδα καὶ γον. πλάλαξαν, καὶ κατεδίωξαν οπίσω αὐτῶν εως εἰσόδου Γεθ καὶ έως της πύλης 'Ασκάλωνος καὶ έπεσαν τραυματίαι auων ἀλλοφύλων $\dot{\epsilon}$ ν au $\dot{\eta}$ ὁδ $\dot{\omega}$ auων π υλ $\dot{\omega}$ ν καὶ $\dot{\epsilon}$ ως $\Gamma\dot{\epsilon}\theta$ καὶ $\dot{\epsilon}$ ως 58 καὶ ἀνέστρεψαν ἄνδρες Ἰσραὴλ ἐκκλίνοντες 'Ακκαρών. οπίσω των άλλοφύλων, καὶ κατεπάτουν τὰς παρεμβολὰς 54 καὶ ἔλαβεν Δαυείδ τὴν κεφαλὴν τοῦ ἀλλοφύλου αὶπῶν. καὶ ήνεγκεν αὐτὴν εἰς Ἰερουσαλήμ, καὶ τὰ σκεύη αὐτοῦ έθηκεν έν τῷ σκηνώματι αὐτοῦ.

51. τὴν ῥομφαίαν αὐτοῦ: after this the Hebrew has 'and drew it out of the sheath thereof.'

52. Ίσραὴλ καὶ Ἰούδα: from this it may fairly be inferred that the writer lived after the separation of the two kingdoms. — Γίθ: Gath. The Hebrew here has Gai, the same word which is translated valley in 3. Here it is taken by the R.V. as a proper name, but no such place is otherwise known. It seems likely therefore that the LXX here has preserved the right reading. If the Philistines fled down the 'Vale of the Terebinth,' the pass by which they had entered the highlands, Gath would lie straight before them; while some of the fugitives

may have diverged to the right and made for Ekron (Hb.) or continued their course to the gate of Askelon (LXX).—'Ασκάλωνος: Hebrew Ekron, as in the LXX at the end of this verse.— ἔπεσαν: § 18.— τῶν πυλῶν: R.V. 'to Shaaraim,' which means 'the two gates.'

53. ἐκκλίνοντες ὁπίσω: turning aside from after. — κατεπάτουν τὰς παρεμβολάς αὐτῶν: trod down their armies. R.V. 'spoiled their camp.'

54. εls 'Ιερουσαλήμ: Jerusalem was still a Jebusite stronghold, and was captured later by David himself. According to 21^{1,9} the sword of Goliath was deposited in the sanctuary at Nob, a few miles to the north of Jerusalem.

INTRODUCTION TO THE STORY OF ELIJAH

ELIJAH the Tishbite bursts upon us with the suddenness of the whirlwind in which he disappears. From first to last he is a man of mystery. Who was his father? Who was his mother? These questions must remain unanswered. Perhaps, like Melchizedek, he had no parents at all. Where did he come from? From Gilead. That much seems certain. But that renders his designation of the Tishbite unintelligible. For no such place as Tishbeh is known of in Gilead, that is, in the mountainous district east of the Jordan. The only name resembling it is Thisbé in Naphtali, which is mentioned in Tobit 12. We have to suppose then that Elijah was born in Tishbeh, but brought up in Gilead, unless we follow those who have recourse to conjecture, and surmise that 'Tisbi' in the Hebrew text is a false reading for what would mean 'man of Jabesh,' Jabesh being one of the chief cities in Gilead. Gilead was just the wildest part of all Palestine, and so a 'meet nurse for a' prophetic 'child.' As the worship of Jehovah originated in the desert and amid the awful solitudes of Sinai, so its most zealous supporters were sons of the desert, whose walk was in lonely places, whereas the rival worship of Baal was the cult of populous cities like Tyre and Zidon.

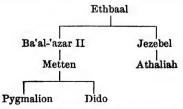
The Hebrew name of the prophet, 'Yahweh is God,' is so appropriate to the cause he maintained that it looks as if it may have been assumed by himself, or assigned to him by the popular voice, as significant of his teaching, rather than borne by him originally. If it was so borne, it would seem to show that he came of a stock already devoted to the same cause. Perhaps it was given to him in the Schools of the Prophets.

Elijah's first appearance on the scene is in the capacity of a great rain-maker, claiming as the mouthpiece of Jehovah to have control over the weather — 'As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.' It is implied, in accordance with the prophetic view of nature and history, that the rain is withheld on

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account of the sins of Ahab in following the Baalim (1818). But the narrative at the same time admits that the drought was not confined to Ahab's dominions, but affected also the neighbouring country of Zidon (17¹⁴). There is other evidence for this drought. (Ant. VIII 13 § 2) quotes Menander as saving in the Acts of Ithobalus, King of Tyre—'And under him there took place a drought, from about the middle of September in one year until the same time the next; but, when he made supplication, there was a great thunderstorm.' Here we have the rare opportunity of hearing the other Ithobalus is no other than Ethbaal, the father of Jezebel and the father-in-law of Ahab (i K. 1631). But it should be noticed that, while the drought which Ethbaal is related to have removed by prayer, was exactly of one year's duration, that in our story continued at least into the third year (i K. 181), and, according to the tradition preserved in the New Testament (Lk. 425: James 517) lasted for three years and six months.

Ethbaal was a priest of Astarte, who obtained the throne of Tyre by slaying Pheles, who himself had purchased by fratricide a reign of eight months. He reigned for thirty-two years and was succeeded by his son and grandson, who between them only occupied fifteen years. To the latter succeeded Pygmalion, who, according to the historian of Tyre, lived fifty-six years and reigned forty-seven. It was in his seventh year, according to the same authority, that his sister founded Carthage. Thus it would appear from Menander that Ethbaal's daughter, whom Ahab married, was an elder contemporary of Dido, and presumably of the same family, since Pygmalion can hardly be supposed to have usurped the throne at the age of nine. If Pygmalion was the son of his predecessor Metten, then Jezebel must have been grand-aunt, and her daughter Athaliah first-cousin once removed, to Eliza, who is known to us as Dido.



¹ Menander in Josephus Against Apion I § 18.



Isabel or Jezebel, the daughter of the priest of Astarte, was as zealous for her own religion as Elijah for his, and no less ruthless in her manner of supporting it. They were both ready to slay or to In their two persons the war of the faiths took visible shape - Jehovah on the one hand, on the other Baal and Ashteroth; on the one hand the austere son of the desert in his shaggy mantle. on the other the queen in her vestures of fine linen, with all the power of the state behind her. For Ahab ruled the state and Jeze-Ahab, had he been left alone, might have tolerated bel ruled Ahab. both creeds and have given the 'still, small voice' a chance of being heard: but that would have pleased neither the imperious and fanatical queen nor yet the champion of the 'jealous' God. It was literally war to the knife. Either Baal or Jehovah was God, and one only was to be worshipped. Of how much bloodshed has an incomplete alternative often been the cause!

Jezebel began the duel by cutting off the prophets of Jehovah on that occasion when Obadiah saved one hundred of them alive in a cave. When this event took place we are not told. It lies behind the narrative, like one of those dark and terrible deeds which are 'presupposed in the plot of a tragedy instead of being represented on the stage.'

There was good reason then for Elijah's going into hiding at the brook Cherith, where he was fed morning and evening by the ravens. Some commentators have tried to get rid of the ravens from the story by so pointing the consonants of the Hebrew word as to turn it into 'Arabs' or 'merchants.' But many pointless things may be done by a careful manipulation of points. This is only a mild piece of Euhemerism, a discredited tendency of thought, which, wherever it encounters a picturesque marvel, would substitute for it some prosaic possibility, less alluring, but equally imaginary.

The next episode in the story is the pleasing and pathetic one of the widow of Zarephath. After the brook Cherith had dried up, the prophet was sent to Zarephath, where he was supported by a poor widow, one of the countrywomen of the fierce queen from whom he was flying, and rewarded her hospitality with the miraculous replenishment of her barrel of meal and cruse of oil. To this incident we have a partial parallel in pagan legend, in the wonderful thing that happened at table, when Baucis and Philemon were entertain-



ing angels unawares in the shape of Jupiter and Mercury, who had come down in human form to see what piety was to be found in Phrygia. The first hint that the guests gave of their divinity was in the supernatural increase of the wine —

Interea, quoties haustum cratera repleri sponte sua, per seque vident succrescere vina attoniti novitate pavent, manibusque supinis concipiunt Baucisque preces, timidusque Philemon.

— Ovid Met. VIII 679-682.

The moral of the two stories is the same, though conveyed in very different language —

Cura pii Dis sunt, et, qui coluere, coluntur.

This moral is brought home still more powerfully in the story of Elijah by the restoration to the widow of her son after the breath had left his body. So in Greek legend Heracles rewards the hospitality of Admetus by restoring to him his wife. But the poet's imagination there conjures up a struggle with Death on the brink of the grave. This we feel to be unreal. It is not the thews and sinews of the strong man that can avail to recall 'the fleeting breath.' But the Jewish story has nothing in it that repels belief. Who can measure the powers of the strong soul?

From this benigner aspect of Elijah we turn at once to the grim episode of the contest with the prophets of Baal, on the grandeur of which we need not dilate: it is generally felt that it is one of the finest stories in all literature. As the result of his victory Elijah slays the prophets of Baal with his own hands (i K. 1840).

Ahab is represented as accepting this measure with indifference. He would no doubt regard it as the legitimate outcome of Elijah's challenge to a trial by fire. Not so however the zealot queen. 'So let the gods do to me, and more also, if I make not thy life like the life of one of them by to-morrow about this time' was her answer to the prophet.

This leads on to the next episode, in which Elijah retires to the sacred mount of Horeb, where the worship of Jehovah began. Here he may have taken up his abode in that very 'cleft of the rock' (Ex. 33²²) from which Moses is related to have seen the back of Jehovah. The story that follows of 'the still, small voice' seems to show that the

teller of it himself misdoubted the whirlwind ways of the prophet. Or are we to say that he 'builded better than he knew' and left the world a moral which was not of his own time or country?

In the next episode, which is that of Naboth's vineyard, the prophet of Jehovah stands forth as the champion of civil justice, and denounces the tyranny of the weak ruler and his wicked wife. As the conscience-stricken king cowered beneath his curse, there stood one behind his chariot, who, years afterwards, took up the quarrel of Elijah against Jezebel and the house of Ahab, and destroyed Baal out of Israel (ii K. 9^{25, 26}).

Athaliah, the daughter of Jezebel, whose methods were even more drastic than her mother's, did her best to establish Baal-worship in Judah, but Jehoiada the priest rallied the Levites, and the foreign cult was suppressed there also, and finally extirpated under Josiah. Racine, it will be remembered, availed himself of this subject for his grand tragedy of Athalie. His would be a daring genius that should attempt to dramatise the story of Elijah and Jezebel. While more sublime than the other, it does not lend itself so well to the unities of time and place.

So far in the story of Elijah there is no sign of any mixture of documents. But some critics think that the episode of the three captains (ii K. 1²⁻¹⁷) is from a different hand. The form of the prophet's name in ii K. 1^{3,8,12} is in the Hebrew Elijah, as in Malachi 3²³, not Elijahu, as in the rest of the narrative; also 'the angel of the Lord' speaks to Elijah in ii K. 1^{3,15} instead of 'the word of the Lord' coming unto him. Whether these critics are right or not we will not attempt to decide. Professor Driver does not seem to endorse their opinion. But this much we seem entitled, or rather bound, to say — that the story, from whatever source derived, is one which shocks the moral sense; nor need the most pious Christian hesitate to condemn it, when he recalls the judgement pronounced upon it, at least by implication, by Jesus Christ himself (Lk. 9⁵⁵).

The last episode, namely, that of the translation of Elijah, is treated with great reticence by Josephus. His words are as follows (Ant. IX 2 § 2)—'At that time Elias disappeared from among men, and no one knows unto this day how he came by his end. But he left a disciple Elisha, as we have shown before. Concerning Elias however and Enoch, who lived before the Flood, it is recorded in the



Sacred Books that they disappeared, but of their death no one knows.' Josephus evidently thought it indiscreet to submit to a Gentile audience a story which, as internal evidence shows, could rest solely on the report of the prophet's successor.

The proposition 'All men are mortal' is the type of universality to the intellect, but the heart is ever seeking to evade its stringency. 'He cannot be dead' and 'He will come again' are the words that rise to men's lips, when some grand personality is taken away. The Old Testament, as we arrange it, closes with the prediction—'Behold I will send you Elijah the prophet before the great and terrible day of the Lord come'—and the New Testament begins with his coming in the person of John the Baptist (Mt. 17^{12, 13}), while he came again later, on the Mount of Transfiguration (Mk. 9'). If a man did signs and wonders, the natural question to ask him was 'Art thou Elijah?' To the present day, it is said, some of the Jews set a seat for Elijah at the circumcision of a child. None of the 'famous men of old' among the Jews, not even excepting Moses himself, left a deeper impression than Elijah on the hearts of his countrymen. Listen to the words of the son of Sirach (Ecclesiasticus 48¹⁻¹¹)—

Elijah arose as a flame, and his word like a lamp did burn: Famine did walk in his train and the land to weakness turn. In the word of the Lord he stayed the heavens that they sent not rain, And he called down fire from above, yea twice, and once again. How wert thou honoured, Elijah, in thy wondrous deeds of might! Never again like thee shall another arise in our sight. Thou didst raise up the dead from death, and his soul from Sheol didst call: For the word of the Lord Most High in thy mouth could accomplish all. Thou didst bring down kings to the dust and the mighty from their seat: Yet in Sinai heardest rebuke and in Horeb judgement meet. It was thine to anoint earth's kings, when the Lord would vengeance take; And the prophets that followed upon thee - them also thou didst make. Thou wert rapt to heaven at the last in a whirl of blazing flame; The car and the steeds of fire from the skies to take thee came. Is it not written of thee that thou shalt reprove at the end, Lulling the wrath of God, that men their ways may mend, So that the father's heart may be turned to the son once more, And Israel's tribes again may stand as they stood before? Blessed are they that saw thee - the sight could blessing give -But, as thou livest, Elijah, we too shall surely live.

VI. THE STORY OF ELIJAH

iii Kings XVII

¹Καὶ εἶπεν Ἡλειοὺ ὁ προφήτης ὁ Θεσβείτης ἐκ Θεσβὼν τῆς Γαλαὰδ πρὸς Ἁχαάβ "Ζῆ Κύριος ὁ θεὸς τῶν δυνάμεων, ὁ θεὸς Ἰσραὴλ ῷ παρέστην ἐνώπιον αὐτοῦ, εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός · ὅτι εἰ μὴ διὰ στόματος λόγου μου." ²Καὶ ἐγένετο ῥῆμα Κυρίου πρὸς Ἡλειού ¾ Πορεύου ἐντεῦθεν κατὰ ἀνατολάς, καὶ κρύβηθι ἐν τῷ χειμάρρῳ Χορρὰθ τοῦ ἐπὶ προσώπου τοῦ Ἰορδάνου. ⁴καὶ ἔσται ἐκ τοῦ χειμάρρου πίεσαι ὕδωρ, καὶ τοῖς κόραξω ἐντελοῦμαι διατρέφειν σε ἐκεῖ." ⁵καὶ ἐποίησεν Ἡλειοὺ κατὰ τὸ ῥῆμα Κυρίου, καὶ ἐκάθισεν ἐν τῷ χειμάρρῳ Χορρὰθ ἐπὶ προσώ-

1. 'Hlew: a transliteration from the Hebrew, instead of the Grecised form 'Halas, which is sometimes used. Mal. 44 acc. 'Hλίαν: Lk. 117, 425, 954 (A.S.M.) Hλίας. — ὁ προφήτης: not in the Hebrew. It serves to soften a little the abruptness of Elijah's appearance on the scene. — ἐκ Θεσβών: the word which in the R.V. is rendered 'of the sojourners' was taken by the Greek translator as the name of a town in Gilead. Josephus (Ant. VIII 13 § 2) was of the same opinion - έκ πόλεως Θεσβώνης της Γαλααδίτιδος χώρας. --'Axaáβ: the name is taken to mean 'brother of his father,' i.e. probably 'like his father.' - Zn Kúpios: a Hebrew mode of introducing a solemn asseveration. Cp. 1810, 15: iv K. 22. In addressing a superior ζη ή ψυχή σου may be added or substituted. i K. 126, 2526: Judith 124. - ὁ θεὸς τῶν δυνά-

μεων: not in the Hebrew. τῶν δυνάμεων represents the Hebrew word which in 1816 and elsewhere is rendered 'of hosts.'— ῷ παρέστην ἐνώπιον αὐτοῦ: § 69.— εἰ ἔσται: there shall not be. § 101.— τὰ ἔτη ταῦτα: during the years that are to come.— ὅτι εἰ μή: § 110.— διὰ στόματος: a verbal rendering of the Hebrew idiom. R.V. 'according to.'

2. $\pi p \delta s$ 'Halou: Hebrew, 'unto him.' 'Halou here seems to have arisen out of a misreading of the Hebrew, and $\pi p \delta s$ to have been put in to make sense.

3. κρύβηθι: passive in middle sense. Cp. 18¹. § 83.— Χορράθ: Hebrew Cherith. The particular ravine is not known, but, as it appears to have been east of Jordan, it was presumably in Elijah's own country of Gilead.

4. πίεσαι: § 17.



που τοῦ Ἰορδάνου. 6καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους τὸ πρωὶ καὶ κρέα τὸ δείλης, καὶ ἐκ τοῦ χειμάρρου ἔπινεν ύδωρ. τκαὶ ἐγένετο μετὰ ἡμέρας καὶ ἐξηράνθη ὁ χειμάρρους, ότι οὐκ ἐγένετο ὑετὸς ἐπὶ τῆς γῆς. 8 Kai έγενετο ρήμα Κυρίου πρὸς 'Ηλειού θα' Ανάστηθι καὶ πορεύου είς Σάρεπτα της Σειδωνίας · ίδου εντέταλμαι εκεί γυναικί χήρα τοῦ διατρέφειν σε." 10 καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σάρεπτα, είς τὸν πυλώνα τῆς πόλεως καὶ ἰδοὺ ἐκεῖ γυνὴ χήρα συνέλεγεν ξύλα, καὶ έβόησεν οπίσω αὐτης 'Ηλειού καὶ εἶπεν αὐτῆ "Λάβε δὴ ὀλίγον ὕδωρ εἰς ἄγγος καὶ πίομαι." 11 καὶ ἐπορεύθη λαβεῖν, καὶ ἐβόησεν ὀπίσω αὐτῆς Ἡλειοὺ καὶ εἶπεν " Λήμψη δή μοι ψωμὸν ἄρτου τοῦ ἐν τῆ χειρί σου." 12 καὶ εἶπεν ἡ γυνή "Ζῆ Κύριος ὁ θεός σου, εἰ ἔστιν μοι ἐνκρυφίας άλλ' ή όσον δράξ άλεύρου έν τη ύδρία, καὶ όλίγον έλαιον έν τῷ καψάκη· καὶ ἰδοὺ συλλέγω δύο ξυλάρια, καὶ είσελεύσομαι καὶ ποιήσω αὐτὸ έμαυτή καὶ τοῖς τέκνοις μου,

6. τὸ δείλης: Gen. 406 n.

μετά ἡμέρας: § 86. — χειμάρρους:
 i K. 17⁴⁰ n. Here we have the Attic, instead of the later shortened form.
 So in 18⁴⁰, Nb. 34⁵, and other passages.

9. Σάρεπτα της Σειδωνίας: Zarephath lay between Tyre and Sidon in the country from which Jezebel came.

— τοῦ διατρέφειν σε: genitive infinitive for the latter of two verbs.

We had the simple infinitive above in verse 4.

11. $\Lambda \eta \mu \psi \eta$: jussive future. § 74. — $\psi \omega \mu \delta \nu$: a word as old as Homer, which occurs a dozen times in the LXX. It means simply 'morsel.' Its dim. $\psi \omega \mu l \delta \nu$, which does not occur in the LXX, is the word rendered 'sop' in Jn. 13^{26, 27, 20} (= bread in Mod. Greek).

12. Zη Κύριος κτλ.: the woman,

though a Gentile, is made to swear by Elijah's God, not by her own. - ένκρυφίας: Ex. 1289 n. - δράξ: handful. Cp. Gen. 377 n. Josephus also uses δράξ in this context (Ant. VIII 13 § 2). The word occurs some eight or nine times in the LXX, and its proper meaning seems to be that of the hand regarded as a receptacle. Is. 4012 Τίς ἐμέτρησεν . . . πασαντην γην δρακί; In iii Mac. 52 there is a dative plural δράκεσι, as though from δράκος. — καψάκη: cp. 1714, 16, 196 καψάκης υδατος: Judith 105 καψάκην έλαίου. The word is also spelt καμψάκης and is connected with $\kappa \dot{a} \mu \psi a = Latin$ capsa. It was perhaps a bottle cased in wicker work. Josephus (Ant. VIII 13 § 2) here uses κεράμιον. - ξυλάρια: the diminutive of ξύλον firewood occurs only here in LXX. — τοις τέκνοις: so in iii Kings XVII 19 καὶ φαγόμεθα, καὶ ἀποθανούμεθα." 13 καὶ εἶπεν πρὸς αὐτὴν 'Ηλειού " Θάρσει, εἴσελθε καὶ ποίησον κατὰ τὸ ῥημά σου. άλλα ποίησον έμοι έκειθεν ένκρυφίαν μικρον έν πρώτοις καὶ έξοίσεις μοι, σαυτή δε καὶ τοῖς τέκνοις σου ποιήσεις ἐπ' ἐσιχάτου, 14 ὅτι τάδε λέγει Κύριος ' Ἡ ύδρία τοῦ ἀλεύρου οὐκ ἐκλείψει καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονήσει ἔως ήμέρας του δούναι Κύριον τον ύετον έπὶ της γης." έπορεύθη ή γυνή καὶ ἐποίησεν · καὶ ἤσθιεν αὐτή καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς. 16 καὶ ἡ ύδρία τοῦ ἀλεύρου οὐκ ἐξέλιπεν καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονώθη, κατὰ τὸ ρημα Κυρίου ο έλάλησεν έν χειρί 'Ηλειού. 17 καὶ ἐγένετο μετά ταθτα καὶ ήρρώστησεν ὁ υίὸς τῆς γυναικὸς τῆς κυρίας τοῦ οἶκου · καὶ ἦν ἡ ἀρρωστία αὐτοῦ κραταιὰ σφόδρα ἔως οὖ οὐχ ὑπελείφθη ἐν αὐτῷ πνεῦμα. 18 καὶ εἶπεν πρὸς 'Ηλειού "'Τί έμοὶ καὶ σοί, ὁ ἄνθρωπος τοῦ θεοῦ; εἰσῆλθες πρός με τοῦ ἀναμνήσαι ἀδικίας μου καὶ θανατώσαι τὸν υίόν μου;" 19 καὶ εἶπεν Ἡλειοὺ πρὸς τὴν γυναῖκα "Δός μοι τὸν υίόν σου." καὶ ἔλαβεν αὐτὸν ἐκ τοῦ κόλπου αὐτῆς καὶ ανήνεγκεν αὐτὸν εἰς τὸ ὑπερῶον ἐν ὧ αὐτὸς ἐκάθητο ἐκεῖ,

15 τὰ τέκνα, but in 17 ὁ vlôs, as though there were but one. The Hebrew has the singular throughout.

13. ἐν πρώτοις: like Latin inprimis.

— ποίησον . . . καὶ ἐξοίσεις: § 74. — ἐπ' ἐσχάτου: here merely afterwards. In Swete's text ἐπ' ἐσχάτψ is read in Dt. 480, 139: ii Κ. 2425: Sir. 1212, 137, 3010, 3422; ἐπ' ἐσχάτου in Is. 4123: Jer. 2320, 2519: Ezk. 388: Dan. O' 823, 1014.

14. ἡ ὑδρία τοῦ ἀλεύρου: cp. 12. From meaning a waterpot, as in 18⁸⁴, the meaning of this word has been generalised, so as to cover any kind of vessel.— ἐλαττονήσει: ἐλαττονεῖν = be less, ἐλαττονοῦν in 16 = make less.

15. και ἐποίησεν: after this the Hebrew has 'according to the word of the Lord,'

16. èν χειρί: a Hebraism = by means of. Cp. 20²⁸: iv K. 19²⁸.

17. ἡρρώστησεν: ἀρρωστεῖν in the LXX has dislodged νοσεῖν, which occurs only in Wisd. 178, and is there used metaphorically. *Cp.* iv K. 12.

18. δ ἄνθρωπος τοῦ θεοῦ: nominative for vocative. § 50. — τοῦ ἀναμνήσαι: genitive infinitive of purpose. § 59.

19. ἐν φ³... ἐκεῦ: § 87. — ἐκοίμισεν: here = laid. Cp. ii K. 8².



καὶ ἐκοίμισεν αὐτὸν ἐπὶ τῆς κλίνης. ²⁰ καὶ ἀνεβόησεν Ἡλειοὺ καὶ εἶπεν "Οἴμοι Κύριε, ὁ μάρτυς τῆς χήρας μεθ' ής ἐγὼ κατοικῶ μετ' αὐτῆς, σὺ κεκάκωκας τοῦ θανατῶσαι τὸν υἱὸν αὐτῆς." ²¹ καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρίς, καὶ ἐπεκαλέσατο τὸν κύριον καὶ εἶπεν "Κύριε ὁ θεός μου, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν." ²² καὶ ἐγένετο οὕτως, καὶ ἀνεβόησεν τὸ παιδάριον. ²³ καὶ κατήγαγεν αὐτὸν ἀπὸ τοῦ ὑπερώου εἰς τὸν οἶκον καὶ ἔδωκεν αὐτὸν τῆ μητρὶ αὐτοῦ· καὶ εἶπεν 'Ηλειού " Βλέπε, ζῆ ὁ υἱός σου." ²⁴ καὶ εἶπεν ἡ γυνὴ πρὸς 'Ηλειού " Ἰδοὺ ἔγνωκα ὅτι σὺ ἄνθρωπος θεοῦ, καὶ ῥῆμα Κυρίου ἐν στόματί σου ἀληθινόν."

¹Καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς Ἡλειοὺ ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ λέγων "Πορεύθητι καὶ ὄφθητι τῷ ᾿Αχαάβ, καὶ δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς." ²καὶ ἐπορεύθη Ἡλειοὺ τοῦ ὀφθῆναι τῷ ᾿Αχαάβ, καὶ ἡ λιμὸς κραταιὰ ἐν Σαμαρείᾳ. ³καὶ ἐκάλεσεν ᾿Αχαὰβ τὸν ᾿Αβδειοὺ τὸν οἰκονόμον καὶ ᾿Αβδειοὺ ἦν φοβούμενος τὸν κύριον σφόδρα. ⁴καὶ ἐγένετο ἐν τῷ τύπτειν τὴν Ἱεζάβελ

20. ἀνεβόησεν 'Ηλειού: Hebrew, 'he cried unto the LORD.' The words 'unto the LORD' in Hebrew might easily be taken for 'Elijah.' — δ μάρτυς της χήρας: here the Greek departs from the Hebrew, and is not very intelligible. δ μάρτυς seems to be nominative for vocative, in apposition with Κύριε, like Κύριε δ θεός μου in 21. A agrees with B here, which is surprising in view of the general conformity of A to the Massoretic text.

21. ἐνεφύσησεν τῷ παιδαρίφ: he breathed into the child. R.V. 'he stretched himself upon the child.'

22. και έγένετο κτλ.: this verse is

shorter in the Greek than in the Hebrew. Cp. R.V.— $\Delta v \in \beta \delta \eta \sigma \sigma v$: this word seems to have crept in here from verse 20, in place of $dr \in \beta l \omega \sigma \sigma v$, which Josephus (Ant. VIII 13 § 2) employs in this context. A has $\epsilon \langle \eta \sigma \sigma v \rangle$.

μεθ ἡμέρας πολλάς: § 86. Josephus (Ant. VIII 13 § 4) says χρόνου δ΄ όλίγου διελθόντος. — ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ: presumably explanatory of μεθ΄ ἡμέρας πολλάς, and so three years after the miracle just recorded.

3. 'Αβδειού: Hebrew 'Obadyahu,
Vulgate Abdias, English Obadiah.—
ἡν φοβούμενος: analytic form of im-

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τους προφήτας Κυρίου και έλαβεν 'Αβδειου έκατον ανδρας προφήτας καὶ έκρυψεν αὐτοὺς κατὰ πεντήκοντα έν σπηλαίω, καὶ διέτρεφεν αὐτοὺς ἐν ἄρτω καὶ ὕδατι. καὶ εἶπεν 'Αγαὰβ πρὸς 'Αβδειού " Δεῦρο καὶ διέλθωμεν ἐπὶ τὴν γῆν έπὶ πηγὰς τῶν ὑδάτων καὶ ἐπὶ χειμάρρους, ἐάν πως ευρωμεν Βοτάνην καὶ περιποιησώμεθα ιππους καὶ ήμιόνους, καὶ οὐκ έξολοθρευθήσονται ἀπὸ τῶν σκηνῶν." εκαὶ ἐμέρισαν έαυτοις την όδον του διελθείν αὐτήν 'Αχαάβ ἐπορεύθη ἐν όδῷ μιά, καὶ ᾿Αβδειοὺ ἐπορεύθη ἐν ὁδῷ ἄλλη μόνος. ην 'Αβδειού εν τη όδω μόνος, και ηλθεν 'Ηλειού είς συνάντησιν αὐτοῦ μόνος καὶ Αβδειοὺ ἔσπευσεν καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ εἶπεν "Εἰ σὺ εἶ αὐτός, κύριέ μου 'Ηλειού;" ⁸καὶ εἶπεν 'Ηλειοὺ αὐτῷ " 'Εγώ· πορεύου, λέγε ήμάρτηκα, ότι δίδως τὸν δοῦλόν σου εἰς χεῖρα ᾿Αχαὰβ τοῦ θανατώσαί με; 10 ζη Κύριος ὁ θεός σου, εἰ ἔστιν ἔθνος ή βασιλεία οδ οὐκ ἀπέστειλεν ὁ κύριός μου ζητείν σε, καὶ εὶ εἶπον ' Οὐκ ἔστω· ' καὶ ἐνέπρησεν τὴν βασιλείαν καὶ τὰς χώρας αὐτης, ὅτι οὐχ εὕρηκέν σε. 11 καὶ νῦν σὰ λέγεις

perfect. Here due to imitation of the Hebrew.

4. ἐν ἀρτῷ: § 91.

5. Δεθρο καὶ διέλθωμεν: this gives a better sense than the Hebrew, 'Go.' — ἐπὶ . . . ἐπί: over the land, to look for. — ἔξολοθρευθήσονται: Ex. 825 n. — ἀπὸ τῶν σκηνῶν: A has here κτηνων, for which σκηνῶν seems here to have been written by mistake.

6. τὴν ὁδόν: Hebrew, 'the land.' — μιὰ... ἄλλη: for the classical ἀλλη μὲν... ἀλλη δέ. § 39. After μιὰ the Hebrew adds 'alone.' On the other hand the Greek here inserts μόνος twice, where it is not in the Hebrew.

7. και 'Αβδειού ἔσπευσεν: Hebrew, 'and he knew him.' — Et σύ εί αὐτός: literally, Art thou he? The εl represents the Hebrew interrogative prefix = Latin -ne. § 100.

10. δ θεός σου: Obadiah is not disowning the worship of Jehovah on his own part, but acknowledging the higher religious standing of the prophet. Cp. i K. 15²⁰: iv K. 19⁴.— οῦ: = οῖ. § 34.— καὶ ἐνέπρησεν κτλ.: here the Greek differs from the Hebrew. Cp. R.V. 'And when they said, "He is not here," he took an oath from the kingdom and nation, that they found thee not.'

' Πορεύου, ἀνάγγελλε τῶ κυρίω σου.' ¹² καὶ ἔσται ἐὰν ἐγὼ ἀπέλθω ἀπὸ σοῦ, καὶ πνεῦμα Κυρίου ἀρεῖ σε εἰς τὴν γῆν ην οὐκ οἶδα· καὶ εἰσελεύσομαι ἀπαγγεῖλαι τῷ ᾿Αχαάβ, καὶ άποκτενεί με και ο δούλος σού έστιν φοβούμενος τον κύριον έκ νεότητος αὐτοῦ. 18 καὶ οὐκ ἀπηγγέλη σοι τῷ κυρίφ μου οξα πεποίηκα έν τῷ ἀποκτείνειν Ἰεζάβελ τοὺς προφήτας Κυρίου, καὶ ἔκρυψα ἀπὸ τῶν προφητῶν Κυρίου έκατὸν ἄνδρας ἀνὰ πεντήκοντα ἐν σπηλαίω καὶ ἔθρεψα ἐν άρτοις καὶ ὕδατι: 14 καὶ νῦν σὰ λέγεις μοι 'Πορεύου, λέγε τῷ κυρίω σου " Ἰδοὺ Ἡλειού · " ' καὶ ἀποκτενεῖ με." εἶπεν Ἡλειού "Ζη Κύριος των δυνάμεων ω παρέστην ἐνώπιον αὐτοῦ, ὅτι σήμερον ὀφθήσομαι αὐτω̂." 16 καὶ ἐπορεύθη 'Αβδειού είς συναντήν τῷ 'Αχαὰβ καὶ ἀπήγγειλεν αὐτῷ καὶ ἐξέδραμεν Αχαὰβ καὶ ἐπορεύθη εἰς συνάντησιν 17 Καὶ ἐγένετο ὡς εἶδεν 'Αχαὰβ τὸν 'Ηλειού, 'Ηλειού. καὶ εἶπεν 'Αχαὰβ πρὸς 'Ηλειού " Εἰ σὰ εἶ αὐτὸς ὁ διαστρέφων τὸν Ἰσραήλ; " 18 καὶ εἶπεν Ἡλειού "Οὐ διαστρέφω τὸν Ισραήλ, ότι άλλ' ή σύ καὶ ὁ οἶκος τοῦ πατρός σου ἐν τῶ καταλιμπάνειν ύμας τον κύριον θεον ύμων, καὶ ἐπορεύθης

12. καὶ ἔσται κτλ.: § 41.— εἰς τὴν γῆν ῆν οὐκ οἰδα: Hebrew, 'to where I know not.' A omits τήν.— ἐστιν φοβούμενος: the Hebrew has simply the participle, to which the copulative verb is supplied by the translator.

13. σοι τῷ κυρίφ μου: the σοι seems to be inserted by the translator for clearness, since otherwise 'my lord' might be supposed to refer to Ahab.— ἀπὸ τῶν προφητῶν: the ἀπό here represents a Hebrew preposition having a partitive meaning. § 92.— ἀνὰ πεντήκοντα: if the translator had been in his most literal mood, he would here have given us πεντήκοντα πεντήκοντα. § 85.

15. Zη κύριος . . . ὅτι : § 101.

16. συναντήν: used again in iv K. 2¹⁵, 5²⁶. In all three places A has συναντησιν. Cp. iii K. 20¹⁸ άπαντήν. — ἐξέδραμεν 'Αχαάβ καὶ ἐπορεύθη: Hebrew, 'Ahab went.'

17. δ διαστρέφων: R.V. 'thou troubler.' The reference is apparently to the drought, with which Ahab taxes Elijah.

18. ὅτι ἀλλ' ἥ: § 109. — καταλιμπάνειν: Gen. 3916 n. — καλ ἐπορεύθης: for the irregularity of construction cp. ii Jn.² διά την ἀλήθειαν την μένουσαν ἐν ἡμῶν, καλ μεθ' ἡμῶν ἔσται εἰς τὸν αλῶνα. — τὸν κύριον θεὸν ὑμῶν: Hebrew, 'the commandments of Jehovah.' — Βαα-

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οπίσω τῶν Βααλείμ. ¹⁹ καὶ νῦν ἀπόστειλον, συνάθροισον προς μὲ πάντα Ἰσραὴλ εἰς ὅρος τὸ Καρμήλιον, καὶ τοὺς προφήτας τῆς αἰσχύνης τετρακοσίους καὶ πεντήκοντα καὶ τοὺς προφήτας τῶν ἀλσῶν τετρακοσίους, ἐσθίοντας τράπεζαν Ἰεζάβελ." ²⁰ καὶ ἀπέστειλεν ᾿Αχαὰβ εἰς πάντα Ἰσραήλ, καὶ ἐπισυνήγαγεν πάντας τοὺς προφήτας εἰς ὅρος τὸ Καρμήλιον. ²¹ καὶ προσήγαγεν Ἡλειοὺ πρὸς πάντας καὶ εἶπεν αὐτοῦς Ἡλειού "Εως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις; εἰ ἔστιν Κύριος ὁ θεός, πορεύεσθε ὀπίσω αὐτοῦ· καὶ οἰκ ἀπεκρίθη ὁ λαὸς λόγον. ²² καὶ εἶπεν Ἡλειοὺ πρὸς τὸν λαόν " Ἐγὰ ὑπολέλειμμαι προφήτης τοῦ κυρίου μονώτατος, καὶ οἱ προφήται τοῦ Βάαλ τετρακόσιοι καὶ πεντήκοντα ἄνδρες, καὶ οἱ προφήται τοῦ αλσους τετρακόσιοι. ²⁸ δότωσαν

λείμ: the Hebrew plural of Baal, which originally meant only owner or master. Each Canaanite community gave this name to the god of its own special worship, sometimes with a distinctive addition, as Baal-zebub at Ekron (iv K. 12).

19. δρος τὸ Καρμήλιον: Jos. Ant. VIII 13 § 5 το Καρμήλιον δρος. - της alox vvns: substituted for 'of Baal' here and in 25, but in 22 we have Báah, as in the Hebrew throughout. - τῶν άλσῶν: Hebrew, 'of the Ashêrah.' Jos. Ant. VIII 13 § 5 τούς των άλσέων προφήτας: Vulg. prophetasque lucorum. It is generally agreed now that an asherah was a sacred pole or treetrunk set up beside the altar in Canaanite places of worship (Jdg. 625). It seems certain however from Second Kings 217 (cp. First Kings 1518) that there was also a goddess named Asherah. 'The Asherah' occurs in Jdg.

21. προσήγαγεν: intransitive, drew nigh. This use occurs in Xenophon, and probably originated in military language. Cp. v. 30. — χωλανεῖτε ἐπ΄ άμφοτέραις ταῖς ἰγνύαις: will ye be lame on both legs. R.V. 'halt ye between two opinions.' Ἰγνύα occurs only here in the LXX.

22. μονώτατος: for the superlative cp. Jdg. 32°: ii K. 1382, 38, 172: iii K. 889, 1910, 14, 2281: iv K. 1028, 1718: i Mac. 10⁷⁰. — και οι προφήται τοῦ ἄλσους τετρακόσιοι: not in the Hebrew.

iii Kings XVIII 24 πμίν δύο βόας, καὶ ἐκλεξάσθωσαν ξαυτοίς τον ενα, καὶ μελισάτωσαν καὶ ἐπιθέτωσαν ἐπὶ τῶν ξύλων καὶ πῦρ μὴ ἐπιθέτωσαν· καὶ έγὼ ποιήσω τὸν βοῦν τὸν ἄλλον, καὶ πῦρ οὖ μη έπιθω. 24 καὶ βοᾶτε ἐν ὀνόματι θεων ὑμων, καὶ ἐγω ἐπικαλέσομαι εν ονόματι Κυρίου τοῦ θεοῦ μοῦ καὶ έσται ὁ θεὸς δς ἐὰν ἐπακούση ἐν πυρί, οὖτος θεός." καὶ ἀπεκρίθησαν πᾶς ὁ λαὸς καὶ εἶπον "Καλὸν τὸ ῥημα ὁ ἐλάλησας." 25 καὶ εἶπεν 'Ηλειοὺ τοῖς προφήταις τῆς αἰσχύνης "'Εκλέξασθε έαυτοίς τὸν μόσχον τὸν ένα καὶ ποιήσατε πρῶτοι, ὅτι πολλοὶ ὑμεῖς, καὶ ἐπικαλέσασθε ἐν ὀνόματι θεοῦ ὑμῶν, καὶ πῦρ μὴ ἐπιθῆτε." 26 καὶ ἔλαβον τὸν μόσχον καὶ ἐποίησαν, καὶ ἐπεκαλοῦντο ἐν ὀνόματι τοῦ Βάαλ ἐκ πρωίθεν έως μεσημβρίας καὶ εἶπον "Επάκουσον ἡμῶν, ὁ Βάαλ, ἐπάκουσον ἡμῶν · " καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις · καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου οῦ ἐποίησαν. έγένετο μεσημβρία καὶ έμυκτήρισεν αὐτοὺς Ἡλειοὺ ὁ Θεσβείτης καὶ εἶπεν " Ἐπικαλεῖσθε ἐν φωνη μεγάλη, ὅτι θεός έστιν, ότι άδολεσχία αὐτῷ έστιν, καὶ αμα μή ποτε χρηματίζει αὐτός, ἡ μή ποτε καθεύδει αὐτός, καὶ έξανα-

23. μελισάτωσαν: dismember. A sacrificial term. Cp. 33, Lev. 16 μελιοῦσιν αὐτὸ κατὰ μέλη. It occurs also in Jdg. 1929, 206: i K. 117: Mic. 38. — ποιήσω: will dress, i.e. make ready for burning. Cp. 25^{26, 29}: Jdg. 6¹⁹. See Jdg. 13¹⁶ n.

24. ἐν πυρί: § 91.

25. łautoîs: § 13.

26. ἐκ πρωίθεν: § 34.— ὁ Βάαλ: nominative for vocative. A transcript from the Hebrew, and at the same time in accordance with popular usage in Greek. § 50.

27. ἐμυκτήρισεν: a rare word outside the LXX, but familiar to us through its use in Gal. 67. Cp. iv K.

1921. - ὁ Θεσβείτης: not in the Hebrew. - a So \ a : this word is used in classical Greek, not only for 'idle chatter,' but also for 'subtle reasoning.' The latter meaning appears to have originated out of the former in connexion with the discourses of Socrates, and we have the key to the transition in Crat. 401 B, where Plato ironically takes up the term adolfoxys, which had been flung at Socrates (Ar. Nub. 1485). Hence ἀδολεσχία αὐτ $\hat{\varphi}$ έστιν becomes possible as a translation of the same Hebrew, which is rendered by the Revisers 'he is musing.' - μή тоте: haply. Gen. 4312 n. - хрпнатьπιήσεται." 28 καὶ ἐπεκαλοῦντο ἐν φωνἢ μεγάλη, καὶ κατετέμνοντο ἐν μαχαίρα καὶ σειρομάσταις ἔως ἐκχύσεως αἴματος ἐπ' αὐτούς, 29 καὶ ἐπροφήτευσαν ἔως οὖ παρῆλθεν τὸ δειλινόν. καὶ ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν, καὶ ἐλάλησεν Ἡλειοὺ πρὸς τοὺς προφήτας τῶν προσοχθισμάτων λέγων "Μετάστητε ἀπὸ τοῦ νῦν, καὶ ἐγὼ ποιήσω τὸ ὁλοκαύτωμά μου·" καὶ μετέστησαν καὶ ἀπῆλθον. 30 καὶ εἶπεν Ἡλειοὺ πρὸς τὸν λαόν "Προσαγάγετε πρὸς μέ·" καὶ προσήγαγεν πᾶς ὁ λαὸς πρὸς αὐτόν. 31 καὶ ἔλαβεν Ἡλειοὺ δώδεκα λίθους κατ' ἀριθμὸν φυλῶν Ἰσραήλ, ὡς ἐλάλησεν Κύριος πρὸς αὐτὸν λέγων "Ἰσραήλ ἔσται τὸ ὄνομά σου." 32 καὶ ῷκοδόμησεν τοὺς λίθους ἐν ὀνόματι Κυρίου, καὶ ἰάσατο τὸ θυσιαστήριον τὸ κατεσκαμμένον,

ζει: R.V. 'he is gone aside'; cp. German Abtritt. After this the Hebrew has 'or he is on a journey,' which Josephus (Ant. VIII 13 § 5) also read — μεγάλη βοῦ καλεῖν αὐτοὐς ἐκέλευε τοὺς θεοὺς, ἢ γὰρ ἀποδημεῖν αὐτοὺς ἡ καθεύδειν.

28. σειρομάσταις: σιρομάστης or σειρομάστης is literally a pit-searcher, and then used for a kind of lance; see L. & S. The word occurs also in Nb. 257: Jdg. 58 (A): iv K. 1110: Joel 310. Josephus also uses it in this context.

29. ἐπροφήτευσαν: § 19. — ἔως οὖ παρήλθεν τὸ δειλινόν: until the afternoon was gone by. These words seem to correspond to those rendered in the R.V. 'when midday was past.' But there is some difference in the order of the words here between the text of the Seventy and our Hebrew. Elsewhere in the LXX τὸ δειλινόν, when used of time, is adverbial — Gen. 36: Ex. 29^{39, 41}:, Lvt. 6²⁰: Susannah O'⁷. In i Esd. 5⁴⁹ we have ὁλοκαντώματα Κυρίφ τὸ πρωινὸν

και το δειλινόν. - ώς ο καιρός κτλ. : cp. i Esd. 869 έκαθήμην περίλυπος έως της δειλινής θυσίας. - και έλάλησεν . . . άπηλθον: the Greek here departs altogether from the Hebrew, as may be seen by a comparison with the R.V. -προσοχθισμάτων: offences, a substitution for 'Baal,' like της αlσχύνης in 19. So in 1188, 1682 και ξστησεν θυσιαστήριον τῷ Βάαλ ἐν οἴκω τῶν προσοχθισμάτων αὐτοῦ (R.V. 'in the house of Baal'). Cp. iv K. 2318 τη 'Αστάρτη προσοχθίσματι Σιδωνίων και τῷ Χαμώς προσοχθίσματι Μωάβ και τῷ Μολχόλ βδελύγματι υίων 'Αμμών. - όλοκαύτωμα: very common in the LXX, in which it does duty for five different Hebrew words.

30. Προσαγάγετε: v. 21 n.

31. Ίσραήλ: Hebrew, 'of the sons of Jacob.'

32. lάσατο: for this use of lάσατο we may compare Nehemiah 4² (= ii Esd. 14²) in the Oxford text of the Vatican Ms. καὶ σήμερον lάσονται τοὺς λίθους, where the R.V. has 'will they

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καὶ ἐποίησεν θάλασσαν χωροῦσαν δύο μετρητὰς σπέρματος κυκλόθεν του θυσιαστηρίου. 88 και έστοίβασεν τας σχίδακας έπὶ τὸ θυσιαστήριον δ ἐποίησεν, καὶ ἐμέλισεν τὸ ὁλοκαύτωμα καὶ ἐπέθηκεν τὰς σχίδακας, καὶ ἐστοίβασεν έπὶ τὸ θυσιαστήριον. 84 καὶ εἶπεν " Λάβετέ μοι τέσσαρας ύδρίας ύδατος, καὶ ἐπιχέετε ἐπὶ τὸ ὁλοκαύτωμα καὶ ἐπὶ τὰς σχίδακας ." καὶ ἐποίησαν ούτως. καὶ εἶπεν " Δευτερώσατε · " καὶ έδευτέρωσαν. καὶ εἶπεν "Τρισσώσατε · " καὶ 85 καὶ διεπορεύετο τὸ ὕδωρ κύκλω τοῦ θυσιέτρίσσευσαν. αστηρίου, καὶ τὴν θάλασσαν ἔπλησαν ὕδατος. ανεβόησεν Ήλειου είς τον ουρανον και είπεν "Κύριε ο θεος 'Αβραάμ καὶ 'Ισαάκ καὶ 'Ισραήλ, ἐπάκουσόν μου, Κύριε, ἐπάκουσόν μου σήμερον ἐν πυρί, καὶ γνώτωσαν πᾶς ὁ λαὸς ούτος ότι σὺ Κύριος ὁ θεὸς Ἰσραήλ, κάγὼ δοῦλός σου καὶ 87 έπάκουσόν μου, Κύριε, διὰ σὲ πεποίηκα τὰ ἔργα ταῦτα.

revive the stones?' The words relating to the repair of the altar come in the Hebrew at the end of verse 30.—θάλασσα in these passages means 'trench.' They are the only ones in which it is employed to translate the particular word here used in the Hebrew. Josephus (Ant. VIII 13 § 5) uses δεξαμενή in this connexion.—δύο μετρητάς: this represents a dual form in the Hebrew, which the Revisers render in the margin 'a two-seah measure.'—κυκλόθεν: this and κύκλφ in 35 are renderings of the same Hebrew original. § 97.

33. ἐστοίβασεν: he piled. Cp.

Lvt. 1⁷ ἐπιστοιβάσουσιν ξύλα ἐπὶ τὸ
πῦρ: also Lvt. 6¹²: Josh. 2⁶: Cant. 2⁶.

— σχίδακας: σχίδαξ = σχίζα, Latin scindula, a piece of cleft wood, occurs in the LXX only here and in verse 38.

— ἐπὶ τὸ θυσιαστήριον ὁ ἐποίησεν: not

in the Hebrew. - imeliare: verse 23 n.

34. Δευτερώσατε: a word confined to Biblical Greek, and perhaps coined to translate the particular Hebrew word here used. See Gen. 4122 n.—
Τρισσώσατε: probably another coinage to suit this particular passage.— ἐτρίσσευσαν: A has ἐτρισσωσαν.
Τρισσεύειν occurs without variant in i K. 2019, 20 in the sense of 'doing a thing a second time.' Δευτερεύειν in the four passages in which it occurs in the LXX means 'to be second,' e.y. Esther 48 'Αμὰν ὁ δευτερεύων τῷ βασιλεῖ.

35. κύκλφ: verse 32 n. — ἔπλησαν: Hebrew, 'he filled.'

36. και ἀνεβόησεν 'Ηλειοὺ εἰς τὸν οὐρανόν: different from the Hebrew. Cp. R.V. — ἐπάκουσόν μου . . . ἐν πυρί: not in the Hebrew. — γνώτωσαν πᾶς ὁ λαὸς οὖτος: R.V. 'let it be known this day.'

iii Kings XVIII 44

ἐπάκουσόν μου, καὶ γνώτω ὁ λαὸς οὖτος ὅτι σὰ Κύριος ὁ θεός, καὶ σὰ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὁπίσω." 88 καὶ ἔπεσεν πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν τὰ ὁλοκαυτώματα καὶ τὰς σχίδακας καὶ τὸ ὕδωρ τὸ ἐν τῆ θαλάσση, καὶ τοὺς λίθους καὶ τὸν χοῦν ἐξέλιξεν 89 καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον αὐτῶν καὶ εἶπον " Αληθῶς Κύριος ὁ θεός αὐτὸς ὁ θεός ." 40 καὶ είπεν 'Ηλειού πρός τον λαόν " Συλλάβετε τους προφήτας του Βάαλ, μηθείς σωθήτω έξ αὐτῶν " καὶ συνέλαβον αὐτούς, καὶ κατάγει αὐτοὺς Ἡλειοὺ εἰς τὸν χειμάρρουν Κεισων καὶ ἔσφαξεν αὐτοὺς ἐκεῖ. 41 Καὶ εἶπεν 'Ηλειού τῶ 'Αχαάβ "'Ανάβηθι καὶ φάγε καὶ πίε, ὅτι φωνὴ τῶν ποδῶν 42 καὶ ἀνέβη 'Αχαὰβ τοῦ φαγεῖν καὶ πιεῖν. τοῦ ὑετοῦ." καὶ Ἡλειοῦ ἀνέβη ἐπὶ τὸν Κάρμηλον, καὶ ἔκυψεν ἐπὶ τὴν γην καὶ ἔθηκεν τὸ πρόσωπον ξαυτοῦ ἀνὰ μέσον τῶν γονάτων έαυτοῦ, 48 καὶ εἶπεν τῷ παιδαρίω αὐτοῦ " Ανάβηθι καὶ έπίβλεψον όδον της θαλάσσης." και ἐπέβλεψεν το παιδάριον καὶ εἶπεν "Οὐκ ἔστιν οὐθέν·" καὶ εἶπεν Ἡλειού "Καὶ σὺ ἐπίστρεψον ἐπτάκι, καὶ ἀπόστρεψον ἐπτάκι." 4 καὶ ἀπέστρεψεν το παιδάριον έπτάκι καὶ εγένετο εν τῷ εβδόμω, καὶ ἰδοὺ νεφέλη μικρὰ ὡς ἔχνος ἀνδρὸς ἀνάγουσα ὕδωρ.

37. γνώτω: in 36 γνώτωσαν. The difference is not due to the Hebrew, which has the plural here.

38. και τὸ ὕδωρ τὸ ἐν τῷ θαλάσση: in the Hebrew this comes more naturally at the end of the verse. — χοῦν: dust, as generally in the LXX. Cp. Mk. 6^{11} and see Ex. 8^{16} n. — ἐξέλεξεν: = ἐξέλειξεν. Nb. 22^4 n.

41. τῶν ποδῶν: an unexpectedly poetical turn. Hebrew, 'of abundance.'

43. όδὸν της θαλάσσης: towards

the sea, a Hebraism. Cp. Dt. 119 δδδν δρους τοῦ 'Αμορραίου: Mt. 415 δδδν θαλάσσης. — ἐπίστρεψον . . . ἀπόστρεψον: R.V. 'Go again seven times,' — ἐπτάκι: A has ἐπτακι; here and in verse 44.

44. txvos: used in the LXX, not only for the sole of the foot, as in Josh. 18 παs ὁ τόπος ἐφ' δν αν ἐπιβῆτε τῷ τχνει τῶν ποδῶν ὑμῶν, but also for the palm of the hand. i K. 54: iv K. 985 τὰ τχνη τῶν χειρῶν. Jos. Ant. VIII 13 § 16 οὐ πλέον τχνους ἀνθρωπίνου. — ἀνάγουσα ὕδωρ: not in the Hebrew.

Kings XVIII 45 καὶ εἶπεν " Ανάβηθι καὶ εἶπὸν ' Αχαάβ ' Ζεῦξον τὸ ἄρμα σου καὶ κατάβηθι, μὴ καταλάβῃ σε ὁ ὑετός.'" ⁴⁵ καὶ ἐγένετο ἔως ὧδε καὶ ὧδε, καὶ ὁ οὐρανὸς συνεσκότασεν νεφέλαις καὶ πνεύματι, καὶ ἐγένετο ὁ ὑετὸς μέγας καὶ ἔκλαεν καὶ ἐπορεύετο ' Αχαὰβ εἰς ' Ισραήλ. ⁴⁶ καὶ χεὶρ Κυρίου ἐπὶ τὸν ' Ηλειού · καὶ συνέσφιγξεν τὴν ὀσφὺν αὐτοῦ, καὶ ἔτρεχεν ἔμπροσθεν ' Αχαὰβ εἰς ' Ισραήλ.

¹Καὶ ἀνήγγειλεν 'Αχαὰβ τῆ 'Ἰεζάβελ γυναικὶ αὐτοῦ πάντα ἃ ἐποίησεν 'Ηλειοῦ καὶ ὡς ἀπέκτεινεν τοὺς προφήτας ἐν ρομφαία. ²καὶ ἀπέστειλεν 'Ἰεζάβελ πρὸς 'Ηλειοῦ καὶ εἶπεν "Εἰ σῦ εῖ 'Ηλειοῦ καὶ ἐγὼ 'Ἰεζάβελ, τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι ταύτην τὴν ὥραν αὖριον θήσομαι τὴν ψυχήν σου καθὼς ψυχὴν ἑνὸς ἐξ αὐτῶν." ⁸ καὶ ἐφοβήθη 'Ηλειοῦ, καὶ ἀνέστη καὶ ἀπῆλθεν κατὰ τὴν ψυχὴν ἐαυτοῦ, καὶ ἔρχεται εἰς Βηρσάβεε γῆν Ἰούδα, καὶ ἀφῆκεν τὸ παιδάριον αὐτοῦ ἐκεῖ. ⁴ καὶ αὐτὸς ἐπορεύθη ἐν τῆ ἐρήμφ ὁδὸν ἡμέρας, καὶ ἦλθεν καὶ ἐκάθισεν ὑποκάτω 'Ραθμέν καὶ ἤτήσατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ

- 45. ἔως ὧδε καὶ ὧδε: a Hebraism, literally until thus and thus. Here the context gives the force of meanwhile. ἔκλαεν: Hebrew, 'rode.' How ἔκλαεν comes here is not plain, and the usual LXX form is ἔκλαιεν, which A has. Ἰσραήλ: a mistake for 'Jezreel.' So also in the next verse and in chapter 20. Jos. Ant. VIII 13 § 6 καὶ ὁ μὲν εἰς Ἰεσράηλαν πόλιν παραγίνεται.
- 46. συνέσφιγξεν: this compound, which is not to be found in L. & S., occurs also in Ex. 3629: Lvt. 87: Dt. 157.—εἰς Ἰσραήλ: a distance of about sixteen miles.
- 1. γυναικὶ αὐτοῦ: not in the Hebrew.

- 2. El σὐ... 'Ιεζάβελ: not in the Hebrew.— τάδε... και τάδε προσθείη: a Hebraism. Cp. Ruth 1¹⁷: i K. 14⁴⁴, 20¹⁸, 25²²: ii K. 3^{9, 35}, 19¹⁸: iii K. 2²⁸, 21¹⁰: iv K. 6³¹.— ὁ θεός: the verb being plural, the R.V. has here 'the gods.'— ὅτι: (know) that, etc. § 107.
- 3. κατὰ τὴν ψυχὴν ἐαυτοῦ: R.V. 'for his life.' A Hebraism. γῆν 'Ιούδα: in apposition to Βηρσάβεε, but the genitive would be more appropriate. The specification of Beer-Sheba as belonging to Judah has been thought to stamp the story of Elijah as emanating from the Northern Kingdom. If so, it must have been written before the capture of Samaria in B.C. 722.
 - 4. 'Pαθμέν: here the translator has



iii Kings XIX 10

εἶπεν " Ἰκανούσθω νῦν, λάβε δὴ τὴν ψυχήν μου ἀπ' ἐμοῦ, Κύριε, ὅτι οὐ κρείσσων ἐγώ εἰμι ὑπὲρ τοὺς πατέρας μου." καὶ ἐκοιμήθη καὶ ὑπνωσεν ἐκεῖ ὑπὸ φυτόν · καὶ ἰδού τις ἤψατο αὐτοῦ καὶ εἶπεν αὐτῷ " ᾿Ανάστηθι καὶ φάγε." ⁶ καὶ ἐπέβλεψεν ἸΗλειού, καὶ ἰδοὺ πρὸς κεφαλῆς αὐτοῦ ἐνκρυφίας ὀλυρείτης καὶ καψάκης ὕδατος · καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν, καὶ ἐπιστρέψας ἐκοιμήθη. ⁷ καὶ ἐπέστρεψεν ὁ ἄγγελος Κυρίου ἐκ δευτέρου, καὶ ἤψατο αὐτοῦ καὶ εἶπεν αὐτῷ " ᾿Ανάστα, φάγε · ὅτι πολλὴ ἀπὸ σοῦ ἡ ὁδός." ⁸ καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν · καὶ ἐπορεύθη ἐν τῆ ἰσχύι τῆς βρώσεως ἐκείνης τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας ἔως ὄρους Χωρήβ. ⁹ Καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον καὶ κατέλυσεν ἐκεῖ · καὶ ἰδοὺ ῥῆμα Κυρίου πρὸς αὐτὸν καὶ εἶπεν " Τί σὰ ἐνταῦθα, 'Ηλειού;" ¹⁰ καὶ εἶπεν ' Ἡλειού " Ζηλῶν ἐζήλωκα τῷ κυρίῳ Παντοκράτορι, ὅτι

found himself at a loss, and left the word before him untranslated, which gives it the appearance of being a proper name. There is something wrong, as the consonants do not correspond with the Hebrew. The R.V. gives 'juniper tree' with a marginal alternative 'broom.'—την ψυχην αὐτοῦ: R.V. 'for himself.' A Hebraism.—'Ικανούσθω: cp. Nb. 167: Dt. 16, 28, 328: iii K. 1228, 2111: i Chr. 2115: Ezra 446, 459.—κρείσσων . . . ὑπέρ: § 94.

- 5. φυτόν: the Hebrew here is the same as that which was transliterated 'Pαθμèν, so that the translator is aware that it means a plant of some kind. Josephus (Ant. VIII 13 § 7) has πρός τινι δένδρφ. τίς: Hebrew, 'an angel.'
- 'Ηλειού: not in the Hebrew. —
 ἐνκρυφίας: Εχ. 1289 n. ὁλυρείτης: made of rye. Gen. 4016 n. For ἐνκρυφίας όλυρείτης the R.V. has 'a cake

baken on the coals.' — $\kappa \alpha \psi \dot{\alpha} \kappa \eta s: 17^{12} n.$

- 7. 'Aνάστα: § 32.
- 8. δρους Χωρήβ: Hebrew, 'Horeb, the mount of God.' Jos. Ant. VIII 13 § 7 εἰς τὸ Σιναῖον καλούμενον δρος. On Horeb see Ex. 3¹, 17⁶, 33⁶. The Jahvist is supposed to represent Sinai as the sacred mountain and the Elohist Horeb. The length of time assigned for the journey indicates geographical ignorance on the part of the writer.
- 9. τὸ σπήλαιον: so also in the Hebrew, though the English has here 'a cave.' The reference is evidently to some place known in the writer's time, haply the spot which had been identified with the όπη τῆς πέτρας of Ex. 3322. Josephus (Ant. VIII 13 § 7) has σπήλαιόν τι κοίλον.
- 10. τῷ κυρίφ Παντοκράτορι: for Jehovah the God of hosts. The word which is here rendered παντοκράτωρ

iii Kings XIX 11 ένκατέλιπόν σε οἱ υἱοὶ Ἰσραήλ· τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ρομφαία, καὶ ύπολέλειμμαι έγω μονώτατος, καὶ ζητοῦσί μου την ψυγην 11 καὶ εἶπεν " Ἐξελεύση αὖριον καὶ στήση λαβείν αὐτήν." ενώπιον Κυρίου εν τῷ όρει· ίδοὺ παρελεύσεται Κύριος." καὶ πνεῦμα μέγα κραταιὸν διαλῦον ὄρη καὶ συντρίβον πέτρας ενώπιον Κυρίου, εν τῷ πνεύματι Κυρίου καὶ μετὰ τὸ πνεθμα συνσεισμός, οὐκ ἐν τῷ συνσεισμῷ Κύριος. 12 καὶ μετὰ τὸν συνσεισμὸν πῦρ, οὐκ ἐν τῷ πυρὶ Κύριος. καὶ μετὰ τὸ πῦρ φωνὴ αὖρας λεπτῆς. 18 καὶ ἐγένετο ὡς ήκουσεν Ήλειού, καὶ ἐπεκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν τῆ μηλωτή έαυτοῦ, καὶ έξηλθεν καὶ έστη ὑπὸ σπήλαιον καὶ ίδου προς αυτον φωνή και είπεν "Τί συ ένταυθα, 'Ηλειού;" 14 καὶ εἶπεν Ἡλειού " Ζηλῶν εζήλωκα τῶ κυρίω Παντοκράτορι. ότι έγκατέλιπον σε οι υιοί Ισραήλ, την διαθήκην σου καί τὰ θυσιαστήριά σου καθείλαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ρομφαία, καὶ ὑπολέλιμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν." 15 καὶ εἶπεν

Κύριος πρός αὐτόν "Πορεύου, ἀνάστρεφε εἰς τὴν ὁδόν σου,

was in 18^{16} translated by $\tau \hat{\omega} r \delta \nu r \delta \mu \epsilon \omega r$. $\pi \alpha r r \sigma \kappa \rho \delta \tau \tau \omega \rho$ occurs first in the LXX in ii K. 5^{10} , after which it becomes very common.— $\sigma \epsilon$: Hebrew, 'thy covenant.'

11. αδριον: not in the Hebrew.—
ἐν τῷ πνεύματι Κυρίου: the Oxford
text here gives the reading required—
οὐκ ἐν τῷ πνεύματι Κύριος.—συνσεισμός:
there are ten occurrences of this word
in the LXX, of which three are before
us. Zech. 14⁵ is the only passage in
which it corresponds to the same
Hebrew original as here.

12. φωνή αυρας λεπτής: R.V. margin 'a sound of gentle stillness.'

13. μηλωτή: sheepskin, a kind of

cloak. The word occurs in the LXX five times (iii K. 19^{13, 19}: iv K. 28, 13, 14), always as a transliteration of the same word, and always in connexion with Elijah. Hence we may infer that its use in Hb. 11⁸⁷ contains a tacit reference to him. Cp. Clem. i Cor. 17¹ Μιμηταὶ γενώμεθα κάκείνων οἴτινες ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς περιεπάτησαν. In Zech. 13⁴ the same Hebrew word is translated δέρρις τριχίνη.

14. σέ: this is not wanted here, as έγκατέλιπον ought to govern τὴν διαθήκην σου. In verse 10 it was substituted for it. — ὑπολέλιμμαι: = ὑπολέλειμμαι in verse 10. § 37.

iii Kings XIX 21

καὶ ηξεις εἰς τὴν ὁδὸν ἐρήμου Δαμασκοῦ καὶ ηξεις καὶ χρίσεις τὸν Αζαὴλ εἰς βασιλέα τῆς Συρίας 16 καὶ τὸν υίον Είου υίου Ναμεσθεί χρίσεις είς βασιλέα έπι Ίσραήλ. καὶ τὸν Ἐλεισαῖε υίὸν Σαφάθ χρίσεις ἐξ Ἐβαλμαουλά προφήτην άντὶ σοῦ. 17 καὶ ἔσται τὸν σωζόμενον ἐκ ρομφαίας 'Αζαήλ θανατώσει Είού, καὶ τὸν σωζόμενον έκ ρομφαίας Είου θανατώσει Ελεισαίε. 18 καὶ καταλείψεις εν Ισραήλ έπτα χιλιάδας ανδρών, πάντα γόνατα α οὐκ ὤκλασαν γόνυ τῷ Βάαλ, καὶ πᾶν στόμα δ οὐ προσε-19 Καὶ ἀπηλθεν ἐκεῖθεν, καὶ εὐρίσκει κύνησεν αὐτῶ." τον Ἐλεισαίε υίον Σαφάτ, και αὐτος ήροτρία έν βουσίν. δώδεκα ζεύγη ἐνώπιον αὐτοῦ, καὶ αὐτὸς ἐν τοῖς δώδεκα. έπηλθεν έπ' αὐτόν, καὶ ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ' 20 καὶ κατέλιπεν Ἐλεισαῖε τὰς βόας, καὶ κατέδραμεν οπίσω 'Ηλειού καὶ εἶπεν "Καταφιλήσω τὸν πατέρα μου καὶ ἀκολουθήσω ὀπίσω σου · " καὶ εἶπεν 'Ηλειού " 'Ανάστρεφε, ότι πεποίηκά σοι." 21 καὶ ἀνέστρεψεν εξόπισθεν

15. καὶ ἥξεις εἰς τὴν ὁδόν: not in the Hebrew.

16. τὸν νίὸν Εἰοὺ νίοῦ Ναμεσθεί: Hebrew, 'Jehu the son of Nimshi.' A comparison with iv K. 9² νίὸν 'Ιωσαφάθ Εἰοὺ νίοῦ Ναμεσσεί, Jehu the son of Jehoshaphat the son of Nimshi, makes it seem likely that 'Ιωσαφάθ has dropped out here before Jehu.

17. και τὸν σωζόμενον . . . Έλεισαιε: Josephus (Ant. VIII 13 § 7) has suppressed this, or else did not find it in his copy.

18. καταλείψεις: Hebrew, 'F will leave.'— ὥκλασαν γόνυ: the repetition of γόνυ is not due to the Hebrew, but apparently to a feeling that the first aorist must be transitive. In 864 the perfect participle ὀκλακώς is used in-

transitively. The word is used only in these two passages of the LXX, but is quite classical.

19. Έλεισαξε: Hebrew Elisha' = 'God is salvation.'— ἡροτρία: Jdg. 14¹⁸ n.— δώδεκα ζεύγη κτλ.: Josephus (Ant. VIII 13 § 7) explains that there were other persons ploughing with Elisha. Twelve oxen yoked to one plough have been seen within living memory on Beachy Head, but δώδεκα ζεύγη would be double this number.

20. καταφιλήσω... ἀκολουθήσω: the former is aorist subjunctive, the latter future indicative. — δτι πεποίηκά σοι: R.V. 'for what have I done to thee?' The Greek translator has neglected the interrogative, and so left the words without a meaning, unless we

iii Kings XX 1

αὐτοῦ, καὶ ἔλαβεν τὰ ζεύγη τῶν βοῶν καὶ ἔθυσεν καὶ ἤψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν, καὶ ἔδωκεν τῷ λαῷ καὶ ἔφαγον· καὶ ἀνέστη καὶ ἐπορεύθη ὀπίσω Ἡλειού, καὶ ἐλειτούργει αὐτῷ.

¹ Καὶ ἀμπελών εἶς ἢν τῷ Ναβουθαὶ τῷ Ἰσραηλείτη παρὰ τῶ ἄλω 'Αγαὰβ βασιλέως Σαμαρείας. ²καὶ ἐλάλησεν 'Αχαὰβ πρὸς Ναβουθαὶ λέγων " Δός μοι τὸν ἀμπελῶνά σου καὶ έσται μοι είς κηπον λαχάνων, ότι έγγίων οδτος τῷ οἶκῳ μου, καὶ δώσω σοι ἀμπελῶνα ἄλλον ἀγαθὸν ὑπὲρ αὐτόν εἰ δὲ ἀρέσκει ἐνώπιόν σου, δώσω σοι ἀργύριον άλλαγμα άμπελωνός σου τούτου, καὶ έσται μοι είς κήπον λαχάνων." ⁸ καὶ εἶπεν Ναβουθαὶ πρὸς 'Αχαάβ " Μὴ γένοιτό μοι παρά θεοῦ μου δοῦναι κληρονομίαν πατέρων μου σοί." ⁴καὶ ἐγένετο τὸ πνεῦμα ᾿Αγαὰβ τεταραγμένον, καὶ ἐκοιμήθη έπὶ τῆς κλίνης αὐτοῦ καὶ συνεκάλυψεν τὸ πρόσωπον αὐτοῦ, καὶ οὐκ ἔφαγεν ἄρτον. 5 καὶ εἰσῆλ θ εν Ἰεζά β ελ ή γυνή αὐτοῦ πρὸς αὐτὸν καὶ ἐλάλησεν πρὸς αὐτόν "Τί τὸ πνεῦμά σου τεταραγμένον, καὶ οὐκ εἶ σὺ ἐσθίων ἄρτον;" ⁶καὶ είπεν πρὸς αὐτήν "Οτι ἐλάλησα πρὸς Ναβουθαὶ τὸν Ἰσραηλείτην λέγων ' Δός μοι τὸν ἀμπελῶνά σου ἀργυρίου · εἰ δὲ βούλει, δώσω σοι άμπελωνα άλλον άντ' αὐτοῦ · ' καὶ εἶπεν 'Οὐ δώσω σοι κληρονομίαν πατέρων μου.'" γκαὶ εἶπεν

read 871, and render for anything I have done to thee.

1. και άμπελών: the connecting formula 'And it came to pass after these things' is absent from the LXX, which brings in the chapter about Ben-hadad after and not before this.

— είς: § 2. — Ἰσραηλείτη: Jezreelite. 1845 n. — τῷ άλφ: Hebrew, 'the palace.' On άλως see § 8.

2. έσται μοι είς: § 90. — έγγίων:

§ 12. — ἀγαθὸν ὑπὲρ αὐτόν: § 94. — καὶ . . . λαχάνων: not in the Hebrew.

4. καὶ ἐγένετο κτλ.: the Greek in this verse is much shorter than the Hebrew. Cp. R.V.—συνεκάλυψεν: R.V. 'turned away.'

5. οὐκ εἶ σὺ ἐσθίων: analytical form of the present, as in English, art thou not eating bread? § 72.

6. κληρονομίαν πατέρων μου: Hebrew, 'my vineyard.'



iii Kings XX 15

προς αὐτον Ἰεζάβελ ή γυνή αὐτοῦ "Σὺ νῦν οὕτως ποιείς βασιλέα έπὶ Ἰσραήλ; ἀνάστηθι, φάγε ἄρτον καὶ σαυτοῦ γενοῦ · ἐγὰ δώσω σοι τὸν ἀμπελῶνα Ναβουθαὶ τοῦ Ἰσραηλείτου." ⁸καὶ ἔγραψεν βιβλίον ἐπὶ τῷ ὀνόματι 'Αχαὰβ καὶ ἐσφραγίσατο τῆ σφραγίδι αὐτοῦ, καὶ ἀπέστειλεν τὸ βιβλίον πρός τους πρεσβυτέρους και τους έλευθέρους τους κατοικούντας μετά Ναβουθαί. 9καὶ ἐγέγραπτο ἐν τοῖς βιβλίοις λέγων "Νηστεύσατε νηστείαν, καὶ καθίσατε τὸν Ναβουθαὶ ἐν ἀρχῆ τοῦ λαοῦ · 10 καὶ ἐνκαθίσατε δύο ἄνδρας, υίους παρανόμων." 18 και ἐκάθισαν ἐξ ἐναντίας αὐτοῦ, καὶ κατεμαρτύρησαν αὐτοῦ λέγοντες "Ηὐλόγηκας θεὸν καὶ βασιλέα · " καὶ έξήγαγον αὐτὸν έξω τῆς πόλεως καὶ έλιθοβόλησαν αὐτὸν λίθοις, καὶ ἀπέθανεν. 14 καὶ ἀπέστειλαν πρὸς 'Ιεζάβελ λέγοντες " Λελιθοβόληται Ναβουθαὶ καὶ τέθνηκεν." 15 καὶ ἐγένετο ὡς ἤκουσεν Ἰεζάβελ, καὶ εἶπεν πρὸς ᾿Αγαάβ " Ανάστα, κληρονόμει τὸν ἀμπελῶνα Ναβουθαὶ τοῦ Ἰσραηλείτου δς οὐκ ἔδωκέν σοι ἀργυρίου, ὅτι οὐκ ἔστιν Ναβουθαὶ

- 7. ποιείς βασιλέα ἐπί: play the king over. R.V. 'govern the kingdom of.' The Greek is a verbal translation of the Hebrew.—σαυτοῦ γενοῦ: regain thy self-possession. R.V. 'let thine heart be merry.'
- 8. τους έλευθέρους: R.V. 'the no-
- 9. λέγων: § 112.— ἐν ἀρχῷ τοῦ λαοῦ: Hebrew, 'at the head of the people.'
- 10. νίοὺς παρανόμων: this is a LXX equivalent (cp. Jdg. 19²², 20¹⁸: ii Chr. 13⁷) for the phrase 'sons of Belial,' of which the commonly accepted explanation is 'sons of unprofitableness.' The personification of Belial, as in ii Cor. 6¹⁵, is later than the Old Testament. Another LXX

rendering of 'sons of Belial' is viol λοιμοί, as in i K. 2¹². Josephus (Ant. VIII 13 § 8) has here τρεῖς τολμηρούς τινας.

- 13. καὶ ἐκάθισαν: the greater part of verse 10 and the whole of 11 and 12 are omitted in the LXX. This is perhaps a deliberate piece of compression on the part of the Greek translator.

 ἐκάθισαν: intransitive. Ηὐλόγηκας: the Hebrew word for this is neutral in sense, meaning originally to say good-by to. It is used both of blessing and cursing. Here the translator has chosen the wrong sense, as in Job 111. Jos. Ant. VIII 13 § 7 ὡς τὸν θεόν τε είη βλασφημήσας καὶ τὸν βασιλέα.
- 15. 8s: here the translator has chosen the wrong case for the inde-

ζων, ότι τέθνηκεν." 16 καὶ έγένετο ως ήκουσεν 'Αγαάβ ότι τέθνηκεν Ναβουθαί ὁ Ἰσραηλείτης, καὶ διέρρηξεν τὰ ἱμάτια έαυτου και περιεβάλετο σάκκον και έγενετο μετά ταῦτα καὶ ἀνέστη καὶ κατέβη Αχαὰβ εἰς τὸν ἀμπελῶνα Ναβουθαί τοῦ Ἰσραηλείτου κληρονομήσαι αὐτόν. 17 Kai είπεν Κύριος πρὸς Ἡλειοὺ τὸν Θεσβείτην λέγων 18 "Ανάστηθι καὶ κατάβηθι εἰς ἀπαντὴν 'Αχαὰβ βασιλέως 'Ισραὴλ τοῦ ἐν Σαμαρεία, ὅτι οὖτος ἐν ἀμπελῶνι Ναβουθαί, ὅτι καταβέβηκεν έκει κληρονομήσαι αὐτόν. 19 και λαλήσεις πρὸς αὐτὸν λέγων 'Τάδε λέγει Κύριος " 'Ως σὺ ἐφόνευσας καὶ έκληρονόμησας," διὰ τοῦτο τάδε λέγει Κύριος "Έν παντὶ τόπω ω έλιξαν αί ὖες καὶ οἱ κύνες τὸ αἶμα Ναβουθαί, ἐκεῖ λίξουσιν οἱ κύνες τὸ αἷμά σου, καὶ αἱ πόρναι λούσονται ἐν τῶ αἴματί σου." '" 20 καὶ εἶπεν 'Αχαὰβ πρὸς 'Ηλειού "Εἰ εὖρηκάς με, ὁ ἐχθρός μου;" καὶ εἶπεν "Εὖρηκα, διότι μάτην πέπρασαι ποιήσαι τὸ πονηρὸν ἐνώπιον Κυρίου, παροργίσαι αὐτόν. 21 ίδου έγω ἐπάγω ἐπὶ σὲ κακά, καὶ

clinable Hebrew relative. The sense requires $\delta \nu$.

16. καὶ ἐγένετο . . . σάκκον: these words, which represent Ahab as feeling a temporary repentance, are not to be found in the Hebrew. Josephus (Ant. VIII 13 § 8) represents Ahab as bounding from his bed with joy.

18. ἀπαντήν: ἀπαντή = ἀπάντησις seems to be confined to the LXX, where it occurs frequently, but hardly ever without the other form as a variant. Cp. 1816 συναντήν.

19. 'Ωs σὐ... διὰ τοῦτο: the Greek here diverges slightly from the Hebrew. Cp. R.V.—'Εν παντί τόπφ: the παντί here has nothing to correspond to it in the Hebrew, nor is it easy to assign a meaning to it.—ψ̄:

not Greek at all, but the result of literal translation. — και οι κύνες: not in the Hebrew. — και αι πόρναι . . . ανματί σου: not in the Hebrew at this point. Yet in 2238, where the fulfilment of the prophecy is recorded, there are words corresponding to these, which have been enclosed in brackets by the Revisers. Their presence there seems to show that the Hebrew, and not the Greek, is at fault in this passage.

20. Et εῦρηκάς με: § 100. — δ έχ-θρός μου: nominative for vocative. § 50. — μάτην: not in the Hebrew, but in keeping with its spirit. Μάτην has here the implication of folly and wickedness which so often attaches itself to μάταιος. — παροργίσαι αὐτόν: not in the Hebrew,

iii Kings XX 26

ἐκκαύσω ὀπίσω σου καὶ ἐξολεθρεύσω τοῦ ᾿Αχαὰβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐνκαταλελειμμένον ἐν Ἰσραήλ ²² καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον Ἰεροβοὰμ υἱοῦ Ναβὰθ καὶ ὡς τὸν οἶκον Βαασὰ υἱοῦ ᾿Αχειά, περὶ τῶν παροργισμάτων ὧν παρώργισας καὶ ἐξήμαρτες τὸν Ἰσραήλ." ²³ καὶ τἢ Ἰεζάβελ ἐλάλησεν Κύριος λέγων "Οἱ κύνες καταφάγονται αὐτὴν ἐν τῷ προτειχίσματι τοῦ Ἰσραήλ. ²⁴ τὸν τεθνηκότα τοῦ ᾿Αχαὰβ ἐν τἢ πόλει φάγονται οἱ κύνες, καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ φάγονται τὰ πετεινὰ τοῦ οὐρανοῦ." ²⁵πλὴν ματαίως ᾿Αχαάβ, ὡς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου, ὡς μετέθηκεν αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ · ²⁶καὶ ἐβδελύχθη σφόδρα

21. ἐκκαύσω οπίσω σου: R.V. ' will utterly sweep thee away.' The Greek translator is here more faithful to his original than the English. - οὐροῦντα πρός τοίχον: every male. A Hebraism. The omission of the article is due to following the Hebrew. Cp. i K. 25^{22, 84}: iii K. 14¹⁰: iv K. 98. — καλ συνεχόμενον κτλ.: R.V. 'him that is shut up and him that is left at large.' It is in the Hebrew manner to offer two categories under one or other of which everything is supposed to be included. So in Dt. 2919 'the moist with the dry' is intended to be exhaustive. The same Hebrew phrase as here occurs at the end of Dt. 3286. and in iv K. 1428, in both which passages it is obscured by the Greek translation. In iii K. 1410 we have έχδμενον καὶ έγκαταλελιμμένον: in iv K. 98 the rendering is exactly as here. Ένκαταλελειμμένον, however, does not give the required sense of 'left at large.'

22. Ségu: R.V. 'I will make.' A

Hebraism.—'Τεροβοάμ: Hebrew Yarōb'am. The form of the name in our Bible is due to the Vulgate through the LXX.— ὧν παρώργισας: ὧν must be taken as standing for o's, but attracted into agreement with its antecedent. The R.V. has 'provoked me,' but in the omission of any object after παρώργισας the Greek is following the Hebrew.— ἐξήμαρτες τὸν 'Ισραήλ: a Hebraism. § 84.

23. Ἰσραήλ: = Jezreel. 1845 n.

25. πλην ματαίως κτλ.: this and the next verse manifestly interrupt the narrative. Hence they are enclosed in brackets by the Revisers. The Greek here departs slightly from the Hebrew, and may be rendered as follows: But Ahab did foolishly in the way he let himself be sold to do evil before the LORD, according as Jezebel his wife disposed him.

26. ἐβδελύχθη: behaved abominably. Cp. Ps. 13¹ διέφθειραν και έβδελύχθησαν έν έπιτηδεύμασιν: cp. 52¹ έβδελύχθησαν έν άνομίαις.

iii Kings XX 27

πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα ἃ ἐποίησεν ὁ ᾿Αμορραῖος, ὃν ἐξωλέθρευσεν Κύριος ἀπὸ προσώπου υίῶν Ἰσραήλ. ²⁷ καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη ᾿Αχαὰβ ἀπὸ προσώπου τοῦ κυρίου, καὶ ἐπορεύετο κλαίων καὶ διέρρηξεν τὸν χιτῶνα αὐτοῦ καὶ ἐζώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ καὶ ἐνήστευσεν καὶ περιεβάλετο σάκκον ἐν τῆ ἡμέρα ἢ ἐπάταξεν Ναβουθαὶ τὸν Ἰσραηλείτην, καὶ ἐπορεύθη. ²⁸ καὶ ἐγένετο ἡῆμα Κυρίου ἐν χειρὶ δούλου αὐτοῦ Ἡλειοῦ περὶ ᾿Αχαάβ, καὶ εἶπεν Κύριος ²⁹ " Ἑωρακας ὡς κατενύγη ᾿Αχαὰβ ἀπὸ προσώπου μου; οὐκ ἐπάξω τὴν κακίαν ἐν ταῖς ἡμέραις αὐτοῦ ἐπάξω τὴν κακίαν."

 1 Καὶ ἠθέτησεν Μωὰ β ἐν Ἰσραὴλ μετὰ τὸ ἀποθανεῖν Ἰχαά β . 2 καὶ ἔπεσεν ἸΟχοζείας διὰ τοῦ δικτυωτοῦ τοῦ ἐν

27. καὶ ὑπὲρ τοῦ λόγου: here again the Greek diverges from our Hebrew. It may be rendered thus: And when Ahab, owing to what was said, was smitten with remorse before the face of the LORD, he went weeping, etc.—κατενύγη: cp. Acts 287 ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν.—ἐζώσατο σάκκου: Jos. Ant. VIII 13 § 8 καὶ σακκίον ἐνδυσάμενος γυμνοῖς τοῖς ποσὶ διῆγεν.—καὶ περιεβάλετο σάκκον... ἐπορεύθη: these words are not in the Hebrew. They look like a marginal note referring to verse 16.—ἐπορεύθη: went about in it.

28. καὶ ἐγένετο: in this and the following verse again the Hebrew original of the Greek translators seems to have differed somewhat from ours. The Hebraism $\dot{\epsilon}\nu$ χειρί is hardly likely to have been inserted gratuitously.

29. κατενύγη: R.V. 'humbleth himself.'

1. ἡθέτησεν . . . ἐν : ἀθετεῖν is a favourite word in the LXX, being used for no less than seventeen Hebrew originals. The primary meaning of the word is to set aside, disregard. It may be followed by a simple accusative, as in Is. 1² αὐτοὶ δέ με ἡθέτησαν: ΜΚ. 6²6 οὐκ ἡθέλησεν αὐτὴν ἀθετῆσαι. For ἀθετεῖν ἔν τινι cp. iv Κ. 3⁵.7, 18²0: ii Chr. 10¹9 καὶ ἡθέτησεν Ἰσραὴλ ἐν τῷ οἴκῳ Δαυίδ.

2. 'Οχοζείας: = Ahaziah, the son of Ahab, who succeeded his father after the latter had been slain in battle (iii K. 22⁴⁰). — ἡρρώστησεν: iii K. 17¹⁷ n. — δικτυωτοῦ: lattice-window. Cp. Ezk. 41¹⁶ θυρίδες δικτυωταί. In Jdg. 5²⁸ A has διὰ τῆς δικτυωτῆς (sc. θυρίδος). The phrase ἔργον δικτυωτόν is used in Ex. 27⁴, 38^{24 (4)}; cp. Aristeas § 31 δικτυωτὴν ἔχουσα τὴν πρόσοψιν. The Hebrew is nowhere else the same as here. Josephus (Ant. IX 2 § 1) says

τω ύπερωω αὐτοῦ τῷ ἐν Σαμαρεία, καὶ ἡρρώστησεν καὶ ἀπέστειλεν ἀγγέλους καὶ εἶπεν πρὸς αὐτούς "Δεῦτε καὶ ἐπιζητήσατε έν τῷ Βάαλ μυῖαν θεὸν Ακκαρών, εἰ ζήσομαι ἐκ της άρρωστίας μου ταύτης "καὶ ἐπορεύθησαν ἐπερωτησαι ⁸καὶ ἄγγελος Κυρίου ἐκάλεσεν 'Ηλειοὺ τὸν Θεσβείτην λέγων "'Αναστάς δεύρο είς συνάντησιν των άνγέλων 'Οχοζείου βασιλέως Σαμαρείας καὶ λαλήσεις προς αὐτούς 'Εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ὑμεῖς πορεύεσθε ἐπιζητησαι ἐν τῷ Βάαλ μυῖαν θεὸν 'Ακκαρών;' (4) καὶ ούχ ούτως . *ότι τάδε λέγει Κύριος ' Η κλίνη ἐφ' ής ανέβης έκει οὐ καταβήση απ' αὐτης, ὅτι θανάτω ἀποθανη̂.'" καὶ ἐπορεύθη Ἡλειοὺ καὶ εἶπεν πρὸς αὐτούς. ⁵καὶ ἐπεστράφησαν οἱ ἄγγελοι πρὸς αὐτόν, καὶ εἶπεν πρὸς αὐτούς "Τί ότι ἐπεστρέψατε;" καὶ εἶπαν πρὸς αὐτόν "'Ανὴρ ανέβη είς συνάντησιν ήμων καὶ είπεν πρὸς ήμας 'Δεύτε έπιστράφητε πρὸς τὸν βασιλέα τὸν ἀποστείλαντα ὑμᾶς καὶ λαλήσατε πρὸς αὐτόν "Τάδε λέγει Κύριος Εἰ παρὰ τὸ μὴ είναι θεὸν ἐν Ἰσραὴλ σὰ πορεύη ζητήσαι ἐν τῆ

3. ἐκάλεσεν . . . λέγων: Hebrew 'said to.'—καὶ σόχ οὕτως: a misreading of the word meaning therefore at the beginning of the next verse. So

again in verses 6 and 16 and 19^{82} où χ o $\ddot{\nu}\tau\omega s$.

4. 'Η κλίνη κτλ.: the syntax is Hebrew, but intelligible in any language—As to the bed to which thou hast yone up thither, thou shalt not come down from it.—ἐφ' ης... ἐκεῖ: § 50.— θανάτφ ἀποθανῆ: § 61.— καὶ εἶπεν πρὸς αὐτούς: not in the Hebrew.

6. $\tau \hat{\eta}$ Báa λ : cp. verse 16: i K. 7^4 ($\tau \hat{\alpha}$ s Baa $\lambda \epsilon l \mu$): ii Chr. 24^7 ($\tau \hat{\alpha}$ s Baa $\lambda \epsilon l \mu$, but in $33^8 \tau \hat{\alpha}$ s B.): Hos. 2^8 , 13^1 : Zeph. 1^4 : Jeremiah passim; Tobit 1^5 : Rom. 11^4 (where $\tau \hat{\eta}$ Báa λ is used notwithstanding the presence of the masculine article in the passage quoted, namely, iii K. 19^8). Josephus (Ant. IX 2 § 1) expressly tells us that the

iv Kings I 7 Βάαλ μυΐαν θεὸν 'Ακκαρών; οὐχ οὕτως ή κλίνη ἐφ' ής ανέβης ότι οὐ καταβήση ἀπ' αὐτης, ὅτι θανάτω ἀποθανης.'" ταὶ ἐλάλησεν πρὸς αὐτούς "Τίς ἡ κρίσις τοῦ ἀνδρὸς τοῦ άναβάντος είς συνάντησιν ύμιν και λαλήσαντος προς ύμας τούς λόγους τούτους:" ⁸καὶ εἶπον πρὸς αὐτόν "'Ανὴρ δασύς καὶ ζώνην δερματίνην περιεζωσμένος την όσφυν αὐτοῦ · " καὶ εἶπεν " Ἡλειοὺ ὁ Θεσβείτης οὖτός ἐστιν." ⁹ καὶ ἀπέστειλεν πρὸς αὐτὸν πεντηκόνταρχον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἀνέβη πρὸς αὐτόν καὶ ίδοὺ Ἡλειοὺ έκάθητο έπὶ τῆς κορυφῆς τοῦ ὄρους. καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν "Ανθρωπε τοῦ θεοῦ, ό βασιλεύς ἐκάλεσέν σε, κατάβηθι." 10 καὶ ἀπεκρίθη 'Ηλειού καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον "Καὶ εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σε καὶ τοὺς πεντήκοντά σου · " καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. 11 καὶ προσέθετο ὁ βασιλεὺς καὶ ἀπέστειλεν πρὸς αὐτὸν ἄλλον πεντηκόνταρχον καὶ τοὺς πεντήκοντα

deity in this case was a female one—και νοσήσαντα πέμψαι πρὸς τὴν ᾿Ακκαρὼν θεὸν Μυῖαν, τοῦτο γὰρ ἢν ὅνομα τῷ θεῷ. He was apparently unaware of the ingenious explanation which is now offered of the variation of gender, namely, that the feminine article does not denote the sex of the deity, but indicates that the word αισχύνη is to be substituted for the name in reading. Cp. iii K. 1819 n.—οὐχ οὕτως: 3 n.—ὅτι οὐ καταβήση: the insertion of ὅτι seems to be due to the fact that the words of Elijah are being repeated.

7. ή κρίσις: Jdg. 1312 n.

8. δασός: hairy, shaggy. Jos. Ant. IX 2 § 1 ανθρωπον έλεγον δασύν και ζώνην περιειλημμένον δερματίνην. The

Hebrew expression may mean 'owner of a shaggy coat,' an interpretation which is carried out by what is said of John the Baptist, who was regarded as a reincarnation of Elijah. Mk. 16 ħν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὁσφὸν αὐτοῦ.

9. πεντηκόνταρχον κτλ.: Josephus has ταξίαρχον καὶ πεντήκοντα ὁπλίτας.
— ἐκάλεσέν σε, κατάβηθι: R.V. 'the king hath said, Come down.'

11. προσέθετο . . . και ἀπέστειλεν: Hebrew, 'returned and sent' = sent again.' The use of προστιθέναι is very common in the LXX, but this passage and verse 13 differ from the others in the Hebrew which underlies it.



iv Kings I 17 αὐτοῦ καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν " Ανθρωπε τοῦ θεοῦ, τάδε λέγει ὁ βασιλεύς 'Ταγέως κατάβηθι.'" 12 καὶ ἀπεκρίθη 'Ηλειου καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν "Εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ έκ τοῦ οὐρανοῦ καὶ καταφάγεταί σε καὶ τοὺς πεντήκοντά σου '' καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. 18 καὶ προσέθετο ὁ βασιλεύς έτι αποστείλαι ήγούμενον και τούς πεντήκοντα αὐτοῦ καὶ ἡλθεν ὁ πεντηκόνταρχος ὁ τρίτος καὶ ἔκαμψεν έπὶ τὰ γόνατα αὐτοῦ κατέναντι Ἡλειού, καὶ έδεήθη αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν "Ανθρωπε τοῦ θεοῦ, ἐντιμωθήτω ἡ ψυχή μου καὶ ἡ ψυχὴ τῶν δούλων σου τούτων έν όφθαλμοῖς σου · 14 ίδου κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τοὺς δύο πεντηκοντάρχους τοὺς πρώτους · καὶ νῦν ἐντιμωθήτω δὴ ἡ ψυχή μου ἐν ὀφθαλμοίς σου." 16 καὶ ἐλάλησεν ἄγγελος Κυρίου πρὸς Ήλειοὺ καὶ εἶπεν "Κατάβηθι μετ' αὐτοῦ, μη φοβηθης ἀπὸ προσώπου αὐτῶν ." καὶ ἀνέστη Ἡλειοὺ καὶ κατέβη μετ' αὐτοῦ πρός τὸν βασιλέα. 16 καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν 'Ηλειού " Τάδε λέγει Κύριος 'Τί ὅτι ἀπέστειλας ζητήσαι ἐν τη Βάαλ μυΐαν θεὸν 'Ακκαρών; οὐχ οὖτως ή κλίνη ἐφ' ης ανέβης έκει ου καταβήση απ' αυτής, ότι θανάτω αποθavn." 17 καὶ ἀπέθανεν κατὰ τὸ ῥῆμα Κυρίου ὁ ἐλάλησεν 'Ηλειού.

12. κατίβη πῦρ: instead of 'fire,' as before, the Hebrew here has 'fire of God.'

13. ἡγούμενον: Hebrew, 'prince of fifty' = πεντηκόνταρχον. 'Ηγούμενος is a generic term for a ruler. Cp. Hb. 13^{7, 17, 24}: Clem. i Cor. 1³ ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν. — ἐντιμωθήτω: a rare word occurring in the LXX only in this context.

15. ἀπὸ προσώπου αὐτῶν: Hebrew, 'before his face.'

16. και ἐλάλησεν... Ἡλεωού: Hebrew, 'and he said unto him,' 172 n.—ούχ ούτως: before these words the Hebrew has the clause which is rendered in the R.V.—'Is it because there is no God in Israel to inquire of his word?' On ούχ ούτως see 3 n.

iv Kings II 1

1 Καὶ ἐγένετο ἐν τῶ ἀνάγειν Κύριον τὸν Ἡλειοὺ ἐν συνσεισμώ ώς είς τὸν οὐρανόν, καὶ ἐπορεύθη ἸΗλειοὺ καὶ Έλεισαίε έξ Ίερειχώ. ²καὶ εἶπεν Ἡλειοὺ πρὸς Ἐλεισαίε " Ίδου δη ένταθθα κάθου, ότι ο θεος απέσταλκέν με έως Βαιθήλ." καὶ εἶπεν Ἐλεισαῖε "Ζῆ Κύριος καὶ ζῆ ἡ ψυχή σου, εἰ καταλείψω σε· καὶ ἢλθεν εἰς Βαιθήλ. ⁸καὶ ἢλθον οί υίοι των προφητών οι έν Βαιθήλ προς Έλεισαίε και είπον προς αυτόν "Εί έγνως ότι Κύριος σήμερον λαμβάνει τον κύριον σου απάνωθεν της κεφαλής σου;" και είπεν "Κάγω έγνωκα, σιωπάτε." 4καὶ εἶπεν Ἡλειοὺ πρὸς Ἐλεισαῖε "Κάθου δη ένταθθα, ότι Κύριος απέσταλκέν με είς Ίερειχώ." καὶ εἶπεν "Ζη Κύριος καὶ ζη ή ψυχή σου, εἰ ἐνκαταλείψω $\sigma \epsilon \cdot "$ καὶ ἦλθον εἰς Ἰερειχώ. ⁵καὶ ἦγγισαν οἱ υἱοὶ τῶν προφητών οἱ ἐν Ἰερειχὼ πρὸς Ἐλεισαῖε καὶ εἶπαν πρὸς αὐτόν "Εἰ ἔγνως ὅτι σήμερον λαμβάνει Κύριος τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου;" καὶ εἶπεν "Καί γε ἐγὼ έγνων, σιωπάτε." εκαὶ εἶπεν αὐτῷ Ἡλειού "Κάθου δὴ ώδε, ότι Κύριος ἀπέσταλκέν με έως είς τὸν Ἰορδάνην." καὶ εἶπεν Ἐλεισαῖε "Ζη Κύριος καὶ ζη ή ψυχή σου, εἰ ένκαταλείψω σε · " καὶ ἐπορεύθησαν ἀμφότεροι. ⁷καὶ

κάθου: § 33. — Ζη Κύριος: § 101. — ηλθεν: Hebrew, 'they went down.'

3. El ἔγνως: § 100.— ἀπάνωθεν: from above. Cp. Jdg. 16²⁰: ii K. 11²⁰, ²⁴, 20²¹: iii K. 1⁵⁸. § 98.

5. ἐπάνωθεν: the Hebrew is the same as for ἀπάνωθεν in verse 3. R.V. 'from.'—Καί γε ἐγὼ ἔγνων: the Hebrew is the same as for Κάγὼ ἔγνωκα in verse 3. The translator is trying to impart a little variety to his style, whereas a set formula is in accordance with the genius of the Hebrew language.

^{1.} συνσεισμῷ: iii K. 1911 n. R.V. 'whirlwind.' The Hebrew is the same as in 11.— ώς εἰς: so in verse 11, but there is nothing in the Hebrew to justify our assigning a qualifying force to ώς, which may in both passages be devoid of meaning.—'Ιερειχώ: Hebrew Gilgal. Verse 4 shows that the LXX is wrong. The Gilgal from which Elijah started is supposed to have been the place now called Jiljūliyeh, about seven miles north of Bethel.

^{2. &#}x27;Iôoù ôf: this represents a particle of entreaty in the Hebrew. —

iv Kings II 18 πεντήκοντα ανδρες υίοι των προφητών και έστησαν έξ έναντίας μακρόθεν καὶ ἀμφότεροι ἔστησαν ἐπὶ τοῦ Ἰορ-8καὶ ἔλαβεν Ἡλειοὺ τὴν μηλωτὴν αὐτοῦ καὶ είλησεν καὶ ἐπάταξεν τὸ ὕδωρ, καὶ διηρέθη τὸ ὕδωρ ἔνθα καὶ ἔνθα · καὶ διέβησαν ἀμφότεροι ἐν ἐρήμω. ⁹καὶ ἐγένετο έν τῶ διαβήναι αὐτοὺς καὶ Ἡλειοὺ εἶπεν πρὸς Ἐλεισαῖε "Τί ποιήσω σοι πρὶν ἡ ἀναλημφθηναί με ἀπὸ σοῦ; καὶ εἶπεν Έλεισαιε "Γενηθήτω δη διπλά έν πνεύματί σου έπ' έμέ." 10 καὶ εἶπεν 'Ηλειού " 'Εσκλήρυνας τοῦ αἰτήσασθαι · ἐὰν ἴδης με ἀναλαμβανόμενον ἀπὸ σοῦ, καὶ ἔσται οὕτως καὶ ἐὰν μή, οὐ μὴ γένηται." 11 καὶ ἐγένετο αὐτῶν πορευομένων. έπορεύοντο καὶ ἐλάλουν· καὶ ίδοὺ ἄρμα πυρὸς καὶ ἴππος πυρός, καὶ διέστειλεν ἀνὰ μέσον ἀμφοτέρων: καὶ ἀνελήμφθη 'Ηλειού έν συνσεισμῷ ὡς εἰς τὸν οὐρανόν. Έλεισαῖε έώρα, καὶ ἐβόα "Πάτερ πάτερ, ἄρμα Ἰσραὴλ καὶ ίππεὺς αὐτοῦ · " καὶ οὐκ εἶδεν αὐτὸν ἔτι, καὶ ἐπελάβετο των ίματίων αὐτοῦ καὶ διέρρηξεν αὐτὰ εἰς δύο ῥήγματα. 18 καὶ ὖψωσεν τὴν μηλωτὴν Ἡλειοὺ ἣ ἔπεσεν ἐπάνωθεν

- 7. καὶ ἔστησαν: Hebrew, 'went and stood.' It looks as though ἐπορεύ-θησαν had dropped out in the Greek owing to its presence in the preceding sentence.
- 8. ἐν ἐρήμφ: R.V. 'on dry ground,' The Greek rendering would be possible in another context.
- 9. διπλά ἐν πνεύματί σου: a double share in thy spirit. Elisha is not asking for twice as much prophetic power as Elijah, but for the inheritance of the first-born (Dt. 2117) in his spirit.
- 10. 'Ηλειού: not in the Hebrew.
 'Εσκλήρυνας του αιτήσασθαι: Hebrew literally thou hast made hard to

- ask. R.V. 'Thou hast asked a hard thing.'
 - 11. ζππος: Hebrew, 'horses.'
- 12. Πάτερ... ἱππεὺς αὐτοῦ: in 1314 the same words are put into the mouth of King Joash on the occasion of the death of Elisha. The meaning in both places seems to be that the prophet had been a bulwark to his country.—ἄρμα: the singular in the Hebrew has a collective force, chariotry.—ἱππεὑς: Hebrew, 'horsemen.' The translator seems to have put it into the singular to accompany ἄρμα.— αὐτοῦ: referring to Elisha. § 13.
 - 13. ἐπάνωθεν: R.V. 'from him.'



iv Kings II 14 'Ελεισαίε· καὶ ἔστη ἐπὶ τοῦ χείλους τοῦ Ἰορδάνου. 14 Kal έλαβεν την μηλωτην 'Ηλειού, η έπεσεν έπανωθεν αὐτοῦ, καὶ ἐπάταξεν τὸ ὕδωρ καὶ εἶπεν "Ποῦ ὁ θεὸς Ἡλειοὺ ἀφφώ;" καὶ ἐπάταξεν τὰ ὕδατα, καὶ διερράγησαν ἔνθα καὶ ἔνθα. καὶ διέβη Ἐλεισαῖε. 15 καὶ είδον αὐτὸν οἱ υἱοὶ τῶν προφητών καὶ οἱ ἐν Ἰερειχὼ ἐξ ἐναντίας καὶ εἶπον "Ἐπαναπέπαυται τὸ πνευμα 'Ηλειου ἐπὶ 'Ελεισαιε." και ήλθον είς συναντήν αὐτοῦ καὶ προσεκύνησαν αὐτῷ ἐπὶ τὴν γῆν. 16 καὶ εἶπον πρὸς αὐτόν "Ἰδοὺ δὴ μετὰ τῶν παιδων σου πεντήκοντα άνδρες υίοὶ δυνάμεως πορευθέντες δη ζητησάτωσαν τὸν κύριόν σου, μή ποτε εδρεν αὐτὸν πνεθμα Κυρίου καὶ ἔρριψεν αὐτὸν ἐν τῷ Ἰορδάνη ἡ ἐφ' εν τῶν ὀρέων ἡ ἐφ' ένα των βουνων · καὶ εἶπεν Ἐλεισαῖε "Οὐκ ἀποστελεῖτε." 17 καὶ παρεβιάσαντο αὐτὸν έως οῦ ησχύνετο, καὶ εἶπεν " Αποστείλατε." καὶ ἀπέστειλαν πεντήκοντα ἄνδρας, καὶ εζήτησαν τρείς ήμέρας, καὶ ούχ εύρον αὐτόν. 18 καὶ αὐτὸς έκάθητο ἐν Ἰερειχώ· καὶ εἶπεν Ἐλεισαῖε "Οὐκ εἶπον πρὸς ύμας 'Μὴ πορευθητε';"

—'Ελεισαίε: nominative to υψωσεν, but not in the Hebrew. After this the Hebrew has 'and went back.'—χείλους: the use of χείλους for a bank or brink, besides corresponding to the Hebrew, is also good Greek. Cp. Hdt. II 70 έπὶ τοῦ χείλεος τοῦ ποτάμου.

14. ποῦ ὁ θεὸς Ηλειού: Hebrew, 'Where is Jehovah the god of Elijah?' — ἀφφώ: a transliteration from the Hebrew. Translate even he.

15. kal oi: the omission of kal here would bring the Greek into accordance

with the Hebrew. — συναντήν: iii K. 18^{16} n.

16. ἐν τῷ Ἰορδάνη ἥ: not in the Hebrew.—ἔν... ἔνα: εἰs for τις is due here to a literal following of the Hebrew. § 2.—βουνῶν: from Hdt. IV 199 it has been inferred that this word is of Cyrenaic origin. It is condemned by Phrynichus as non-Attic (Swete Introd. p. 296).

18. και αὐτὸς ἐκάθητο: before this the Hebrew has 'and they came back to him.'

INTRODUCTION TO THE STORY OF HEZEKIAH AND SENNACHERIB

'THE prayer of a righteous man availeth much' - such is the moral of the story of Hezekiah and Sennacherib. This story is a favourite one in the Old Testament, being told in Kings, in Isaiah, and in Chronicles. The account given by the Chronicler (ii Chr. 321-23) is obviously a late echo of the other two. But it might admit of argument whether the passage in Kings (ii K. 1813-1937) is borrowed from Isaiah or the passage in Isaiah (chs. 36 and 37) borrowed from Kings. The differences between the two are merely verbal, and are almost invariably in the direction of greater fulness on the part of Kings. Hence Professor Driver infers that the narrative belonged originally to the Book of Kings and was adopted in a slightly abridged form by the compiler of Isaiah. One thing seems certain, namely, that the account does not come from the prophet Isaiah himself. It was written at a time when the imagination could already give play to itself among the events of a past age. A contemporary, as Professor Driver points out, would not have attributed to Sennacherib the successes against Hamath, Arpad, and Samaria, which were, in fact, achieved by Tiglath-Pileser or Sargon. Moreover, it was only the foreshortening of the perspective caused by time that could enable the writer to regard the murder of Sennacherib in his own country as following close upon his invasion of Judæa, when the two events were actually separated by a space of twenty years (B.C. 701-681). Hezekiah's own death (B.C. 697) took place sixteen years before that of Sennacherib. In the Book of Tobit it is said that Sennacherib was slain by his two sons within fifty days from the time when he 'came flying from Judæa' (Tob. 118, 21). This book indeed is pure romance, but it serves to show that the Jews read the story of Sennacherib as indicating that a speedy judgement overtook the king on his return to his own country.

More even than David, Hezekiah has been fixed upon by the

Jewish writers as the type of the pious king. 'He trusted in the Lord, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him' (ii K. 18°). Such is the verdict of the writer of Kings, and the Chronicler (ii Chr. 31°, 12°) is equally enthusiastic. In Ecclesiasticus also (Sir. 48°1, 22°) the smiting of the camp of the Assyrians is said to have been due to the fact that Hezekiah did that which was pleasing to the Lord. That piety meant prosperity was a rooted idea in the Jewish mind, so that, as Hezekiah was admittedly pious, it was a logical consequence that he should prosper. 'And the Lord was with him; whithersoever he went forth he prospered' (ii K. 187: cp. ii Chr. 31°1). These words stand in curious contrast with the Assyrian records. This is how Sennacherib tells the story—

'And Hezekiah of the land of Judah, who did not submit himself to my yoke - forty-six of his strongest towns, fortresses, and small towns without number in their territory were captured with battering-rams (?) and attacked with instruments of war, in the storming of the infantry, with mines, breeching-irons, and (-?). I besieged and conquered them. 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, and small cattle without number, I caused to come out from them and counted them as booty.1 Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city; I fortified entrenchments against him, and those who came out of the gate of his city I punished [or 'I turned back'] for his transgression. His towns, which I had plundered, I separated from his land, and gave them to the Mitinti, king of Ashdod, to Pade, king of Ekron, and Silbel, king of Gaza, and I diminished his territory. To the earlier tribute, their yearly payment, I added the tribute which is suitable to my lordship, and imposed it on them. Hezekiah was overpowered by the fear of the splendour of my lordship; the Urbi² and his valiant warriors, whom he had brought thither for the defence of Jerusalem, his royal city, laid down their arms. Be-



¹ Rogers History of Babylonia and Assyria II, p. 199, says: 'These inhabitants were not carried away into captivity. They were marched out from their cities and compelled to give allegiance to Assyria. The usual Assyrian expression for taking away into captivity is not used here.'

² Perhaps mercenary soldiers.

sides 30 talents of gold and 800 talents of silver,³ I caused to be brought after me to Nineveh, the royal city of my lordship, for payment of the tribute, precious stones, shining stones, great stones of lapis-lazuli, ivory couches, thrones of elephant-hide and ivory, ivory, precious woods, all manner of things, a vast treasure, and his daughters, his palace-women and musicians and singing-women; and he sent his envoys to do homage to me.' (Rosenberg Assyrische Sprachlehre.)

There is no mention here of any disaster or ignominious retreat; rather Sennacherib represents himself as returning laden with spoils; but then the historiographers royal of Assyria were doubtless not in the habit of dwelling upon untoward incidents. Let us therefore call in the evidence of a third party.

There was a priest of Hephæstus, named Sethon, who became king of Egypt, and who slighted the warrior-caste and deprived them of their lands. Therefore when Sanacharibos, king of the Arabians and Assyrians, marched a great army against Egypt, the warriors refused to fight. So the priest, being at his wits' end, went into the temple and bewailed before the image of the God the dangers that threatened him. As he wept, sleep stole over him; and the God, appearing to him in a dream, promised to send him helpers. So the king went out to Pelusium with such rabble as would follow him. There, as the army of the invaders lay encamped at night, a multitude of field-mice poured in upon them and devoured their quivers, their bow-strings, and the handles of their shields, so that next day they fled defenceless before their enemies. Egypt saved by the prayers of its priestly king, a stone image of whom still stood in the days of Herodotus in the temple, holding in its hand a mouse, and with an inscription conveying the moral of the tale — 'Whoso looketh upon me, let him be pious' (Hdt. II 141).

If either the Jewish or the Egyptian story stood alone, one might be inclined to set them down as the invention of national vanity: but their concurrence seems to favour the idea that Sennacherib did meet with some sudden reverse, which both Jews and Egyptians turned to the praise of their own God and king.

The account of the matter, as given by Josephus (Ant. X 1 § 1), contains nothing incredible. The Jewish historian tells us that

 8 ii K. 18^{14} says 300 talents. 'Brandis has attempted to show that the 300 Hebrew talents = 800 Assyrian.' — Rogers ibid. p. 200.



Sennacherib left Rabshakeh and his associates to sack Jerusalem, but himself went off to make war on the Egyptians and Ethiopians. He was engaged for a long time on the siege of Pelusium, and was about to deliver the assault, when he heard that Thersikes (=Tirhakah, ii K. 199) was coming with a large force to the aid of the Egyptians and meant to cross the desert and invade Assyria. Accordingly he suddenly abandoned the siege and rejoined the force under Rabshakeh at Jerusalem. But on the first night of his siege of this city, God sent the plague upon his army, which expedited his return to Nineveh. There, after a short time, he was murdered by his two eldest sons Adramelechos and Sarasaros. Josephus quotes Herodotus and goes on to quote Berosus the Chaldæan historian, but unfortunately there is a lacuna at this point in his work. It is worth noticing that Megasthenes, according to Strabo (XV, pp. 686, 687), speaks of Tearkon the Ethiopian as a great warrior, like Sesostris, who reached the Pillars of Hercules. The historical aspect of the story however must be left to others. Suffice it to say, that those who have studied the question seem to be agreed that the chronology of the Bible is here at fault.

We are concerned with the story only as a piece of literature. Viewed from that aspect it is magnificent, being told with all the solemn dignity and splendour which mark the Hebrew genius. In the indication of the catastrophe which overtook the monarch who had presumed to defy the Holy One of Israel there is the vagueness which is of the very essence of the sublime. It takes a poet to interpret poetry. So let us close with a quotation from Byron—

'Like the leaves of the forest when Summer is green, That host with their banners at sunset were seen; Like the leaves of the forest when Autumn hath blown, That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast, And breath'd on the face of the foe as he pass'd; And the eyes of the sleepers wax'd deadly and chill, And their hearts but once heav'd, and for ever grew still!

VII. THE STORY OF HEZEKIAH AND SENNACHERIB

iv Kings XVIII 18

18 Καὶ τῷ τεσσαρεσκαιδεκάτῳ ἔτει βασιλεῖ Ἑζεκιοὺ ἀνέβη Σενναχηρεὶμ βασιλεὺς ᾿Ασσυρίων ἐπὶ τὰς πόλεις Ἰούδα τὰς ὀχυρὰς καὶ συνέλαβεν αὐτάς. 14 καὶ ἀπέστειλεν Ἑζεκίας βασιλεὺς Ἰούδα ἀγγέλους πρὸς βασιλέα ᾿Ασσυρίων εἰς Λαχεὶς λέγων "Ἡμάρτηκα, ἀποστράφητι ἀπ' ἐμοῦ · ὁ ἐὰν ἐπιθῆς ἐπ' ἐμὲ βαστάσω." καὶ ἐπέθηκεν ὁ βασιλεὺς ᾿Ασσυρίων ἐπὶ Ἑζεκίαν βασιλέα Ἰούδα τριακόσια τάλαντα ἀργυρίου καὶ τριάκοντα τάλαντα χρυσίου. 15 καὶ ἔδωκεν Ἑζεκίας πᾶν τὸ ἀργύριον τὸ εὐρεθὲν ἐν οἴκῳ Κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως. 16 ἐν τῷ καιρῷ ἐκείνῳ συνέκοψεν 'Εζεκίας τὰς θύρας ναοῦ καὶ τὰ ἐστηριγμένα

13. Σενναχηρείμ: Hebrew Şanhērib. The form Sennacherib comes from the Vulgate. Josephus (Ant. X 1 § 1) Σεναχήριβος: Hdt. II 141 Σαναχάριβος. — Ἰούδα: Is. 361 τῆς Ἰουδαίας.

14. 'Eterlas: Grecized form of the name. Hebrew Hizqiyyah here, but more commonly Hizqiyyahu, as in verse 13. This difference is one of the signs that verses 14-16, which are omitted in Is. 36, come from a different source from the rest of the narrative. Josephus founds on them a charge of perjury against Sennacherib.

- άγγελους: not in the Hebrew.

- Λαχείς: Sennacherib was at this time besieging this stronghold with all his forces. It was in the lowlands near

the country of the Philistines, and was strategetically a place of importance as lying on the high-road between Egypt and Syria. Recent investigations tend to show its identity with the mound of Tell-el-Hesy. One of the slabs discovered by Layard contains a record of its capture and a picture of the siege. The inscription has been deciphered as follows - 'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgement before (or at the entrance of) the city of Lachish (Lakhisha). I give permission for its slaughter.' Smith's Dict. of the Bible, s.v. Lachish. - 5 tav: § 105.

16. τὰ ἐστηριγμένα: posts. Only here as a substantive.



α έχρύσωσεν Έζεκίας βασιλεὺς Ἰούδα, καὶ ἔδωκεν αὐτὰ βασιλεῖ ᾿Ασσυρίων. ¹⁷ Καὶ ἀπέστειλεν βασιλεὺς ᾿Ασσυρίων τὸν Θανθὰν καὶ τὸν 'Ραφεὶς καὶ τὸν 'Ραψάκην ἐκ Λαχεὶς πρὸς τὸν βασιλέα Έζεκίαν ἐν δυνάμει βαρεία ἐπὶ Ἰερουσαλήμ· καὶ ἀνέβησαν καὶ ἢλθον εἰς Ἰερουσαλήμ, καὶ ἔστησαν ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω ἢ ἐστιν ἐν τῆ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως. ¹⁸ καὶ ἐβόησαν πρὸς Έζεκίαν, καὶ ἢλθον πρὸς αὐτὸν Ἐλιακεὶμ υἰὸς Χελκίου ὁ οἰκονόμος καὶ Σόμνας ὁ γραμματεὺς καὶ Ἰωσαφὰτ ὁ ἀναμιμνήσκων. ¹⁹ καὶ εἶπεν πρὸς αὐτοὺς 'Ραψάκης

17. τον Θανθάν: Hebrew Tartan. In Is. 201 the Hebrew has Thartan and the Greek Tava 8 dv. It is not a name, but a title for the commanderin-chief of the Assyrian army. - τὸν 'Padeis: Hebrew Rab-Saris, chief of the eunuchs. Cp. Jer. 398, where the LXX (Jer. 468) has Naβougapels. Josephus (Ant. X 1 § 1) says of the two companions of the Rabshakeh - Tovτων δὲ τὰ ὀνόματα Θαρατὰ καὶ Ανάγαρις ην. - τον 'Paψάκην: this also is a title. Hebrew Rabshageh, which is taken to mean 'chief cupbearer.' Professor Cheyne holds that it is really Assyrian and means 'chief of the high ones.' - έν δυνάμει βαρεία: Is. 362 μετά δυνάμεως πολλής. — ὑδραγωγώ: $cp. 20^{20}$: Sir. 2480: Is. 362, 4118. In the last passage the Hebrew is different from that in the rest. - κολυμβήθρας: this is the first of ten occurrences of the word in the LXX. It is used by Plato (Rep. 453 D) and by Plutarch (Moralia 902 E, Plac. IV 19); in N.T. by John (52, 97).

18. 'Εζεκίαν: Hebrew 'the king.' The words και έβόησαν πρὸς 'Εζεκίαν do not appear in Is. 368. Josephus (Ant.

X 1 § 2) gratuitously ascribes to cowardice the non-appearance of the king in person. - 'Ελιακείμ: Hebrew Elyâkim, Vulgate Eliacim. Jos. Ant. X 1 § 2 τον της βασιλείας επίτροπον 'Ελιάκιμον δνομα. - Χελκίου: Hebrew Hilgiyyâhû, Vulgate Helciæ (gen.). Instead of vids Xenklov the translator of Isaiah (368) has the more classical δ τοῦ Χελκίου. - Σόμνας: Is. 368 Σόβνας, Josephus Σοβναίος, Hebrew Shebnah, See the denunciation of him in Is. 2215-25. The evils there predicted seem to have been only in part accomplished. - 'Iwoaφάτ: Hebrew Yoah ben-Asaph. In 26 he is called 'Iwas and in 37 'Iwas vids Σαφάν, which makes it look as if 'Ιωσαφάτ were here a mistake for 'Ιώας vlds Zapáv, helped out by the fact that there had been a previous recorder of the name of $I\omega\sigma\alpha\phi\delta\theta$ (ii K. 2024). δ άναμιμνήσκων: the recorder. Cp. ii K. 2024 'Ιωσαφάθ υίδε 'Αχειλούθ άναμιμνήσκων: iii K. 248 h Βασά υίδε 'Αχειθάλαμ άναμιμνήσκων: iv K. 1887 'I was vlds Σαφάν δ άναμιμνήσκων: Jos. Ant. X 1 § 2 'Ιώαχον τὸν ἐπὶ τῶν ὑπομνημάτων. In Is. 368 we have 'Ιωάχ ὁ τοῦ 'Ασάφ ὁ ὑπομνηματογράφος. This is mentioned VII. THE STORY OF HEZEKIAH AND SENNACHERIB

"Εἴπατε δὴ πρὸς Ἑζεκίαν 'Τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς ᾿Ασσυρίων "Τί ἡ πεποίθησις αὖτη ἣν πέποιθας; ²⁰ εἶπας, πλὴν λόγοι χειλέων 'Βουλὴ καὶ δύναμις εἰς πόλεμον ' νῦν οὖν τίνι πεποιθὼς ἠθέτησας ἐν ἐμοί; ²¹ νῦν ἰδοὺ πέποιθας σαυτῷ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταὐτην, ἐπ' Αἴγυπτον · ος ἄν στηριχθῷ ἀνὴρ ἐπ' αὐτήν, καὶ εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ, καὶ τρήσει αὐτήν · οὖτως Φαραὼ βασιλεὺς Αἰγύπτου πασιν τοῖς πεποιθόσιν ἐπ' αὐτόν. ²² καὶ ὅτι εἶπας πρὸς μέ ' Ἐπὶ Κύριον θεὸν πεποίθαμεν · οὐχὶ αὐτὸς οὖτος ἀπέστησεν Έζεκίας τὰ ὑψηλὰ αὐτοῦ καὶ τὰ θυσιαστήρια αὐτοῦ, καὶ εἶπεν τῷ Ἰούδᾳ καὶ τῆ Ἰερουσαλήμ ' Ἐνώπιον τοῦ θυσια-

by Strabo (XVII 1 § 12, p. 797) as the title of one of the native officials at Alexandria under Augustus and under the Ptolemies before him.

19. πεποίθησις: only here in the LXX. The word is used by Josephus (Ant. X I § 4) and occurs six times in the N.T., e.g. ii Cor. 115. In Is. 364, instead of Tί ἡ πεποίθησις, the same Hebrew is rendered by Τί πεποιθώς εἶ;

20. λόγοι χειλέων: Hebrew, 'a word of the lips,' i.e. without reason behind it. The Greek here faithfully reflects the Hebrew, but there may be something amiss with the latter. In Is. 365 the R.V. runs—'I say thy counsel and strength for the war are but vain words.' The Greek translator there gives—Μὴ ἐν βουλŷ και λόγοις χειλέων παράταξις γίνεται— Does the battle depend upon counsel and words of the lips?—ἡθέτησας ἐν ἐμοί: cp. 11 n. In iv K. 187 and 241.20 the Hebrew word is the same as in this passage. The rendering in Is. 365 is ἀπειθείς μοι.

21. πέποιθας σαυτῷ ἐπί: no recog-

nised Greek construction, but a mere following of the Hebrew. Is. 35⁶ πεποιθώς εἶ ἐπί. — δς ᾶν στηριχθῆ ἀνήρ: treating this as Greek we might be led to suppose that here was a case of ἀν for ἐἀν, but really the ἀνήρ is superfluous, being put in merely because the Hebrew has 'man' in the same place. Is. 36⁵ δς ᾶν ἐπιστηρισθῆ ἐπ' αὐτήν.

22. kal bri elmas: and as for thy saying. The verb is plural in the Hebrew. Is 367 el de héyere, - oùx l αὐτὸς οὖτος : either οδ has dropped out after these words or else they are a mistranslation, since αὐτὸς οὖτος ought not to refer to Hezekiah, but to Jehovah. Hezekiah's removal of the high places (184) is construed polemically as an attack upon Jehovah. It was in pursuance of the principle that the Temple at Jerusalem should be the sole centre of the national worship. It is interesting to notice that this verse is omitted in the Greek of Is. 36, but not in the Hebrew.

iv Kings XVIII 28

στηρίου τούτου προσκυνήσετε έν Ἰερουσαλήμ';" 28 Kal νῦν μίχθητε δὴ τῷ κυρίφ μου βασιλεί ᾿Ασσυρίων, καὶ δώσω σοι δισχιλίους ιππους, εί δυνήση δούναι σεαυτώ έπιβάτας ἐπ' αὐτούς. ²⁴καὶ πῶς ἀποστρέψετε τὸ πρόσωπον τοπάρχου ένὸς τῶν δούλων τοῦ κυρίου μου τῶν ἐλαχίστων; "καὶ ήλπισας σαυτώ ἐπ' Αἴγυπτον εἰς ἄρματα καὶ 25 καὶ νῦν μὴ ἄνευ Κυρίου ἀνέβημεν ἐπὶ τὸν ίππεῖς. τόπον τοῦτον τοῦ διαφθείραι αὐτόν; Κύριος εἶπεν πρὸς μέ ' Ανάβηθι ἐπὶ τὴν γῆν ταύτην καὶ διάφθειρον αὐτήν.'" 26 καὶ εἶπεν Ἐλιακεὶμ υίὸς Χελκείου καὶ Σόμνας καὶ Ἰώας πρὸς 'Ραψάκην " Λάλησον δη πρὸς τοὺς παίδάς σου Συριστί · ἀκούομεν ήμεις, και οὐ λαλήσεις μεθ' ήμῶν Ἰουδαιστί · καὶ ἴνα τί λαλεῖς ἐν τοῖς ἀσὶν τοῦ λαοῦ τοῦ ἐπὶ τοῦ τείχους; " 27 καὶ εἶπεν πρὸς αὐτοὺς 'Ραψάκης " Μὴ ἐπὶ τὸν κύριόν σου καὶ πρὸς σὲ ἀπέστειλέν με ὁ κύριός μου λαλήσαι τοὺς λόγους τούτους; οὐχὶ ἐπὶ τοὺς ἄνδρας τοὺς καθημένους έπὶ τοῦ τείχους, τοῦ φαγείν τὴν κόπρον αὐτῶν

23. μίχθητε: the sense required here is 'make a wager with,' but it is not clear how μίχθητε comes by that meaning. Μιγνύναι is quite a rare word in the LXX, occurring only six times. In Ps. 10535 and Is. 368 the Hebrew is the same as here, the word being that from which ἀρραβών (ii Cor. 122, 55: Eph. 114) is derived.—δισχιλίους ἴππους: Is. 368 δισχιλίαν ἵππου. Plural in the Hebrew.

24. και πῶς κτλ.: this passage, though somewhat involved, corresponds very well to the original, except that ἀποστρέψετε ought to be singular. The translator of Is. 369 has made nonsense out of the same Hebrew.—τοπάρχου: the word τοπάρχης is common in Esther and Daniel; in Gen. 4124

it represents a different original from what it does here; it is used also by the translator of Isaiah (36°). *Cp.* Gen. 41²⁴n. — ἤλπισας σαυτῷ ἐπί: syntax Hebrew, not Greek. *Cp.* verse 21.

26. είπεν: for the singular verb followed by more than one subject cp. verse 37. § 49. —ἀκούομεν: = understand. A Hebraism. — οὐ λαλήσεις: Is. 3611 μὴ λάλει. — Ἰουδαιστί: so in Isaiah. Josephus (Ant. X 1 § 2) Ἑβραιστί. — ἴνα τί: Gen. 421 n. — ἐν τοῦς ἀστίν: Is. 3611 εἰς τὰ ὧτα.

27. ἐπὶ... πρός. Is. 36¹² πρὸς... πρός. There is a corresponding difference in the Hebrew.—τοῦ φαγεῖν κτλ.: this coarse expression evidently contains a reference to the extremities of famine which the Rabshakeh thought

iv Kings XVIII 88 καὶ πιείν τὸ οὖρον αὐτῶν μεθ' ὑμῶν ἄμα;" 28 καὶ ἔστη 'Ραψάκης καὶ ἐβόησεν μεγάλη Ἰουδαιστί· καὶ ἐλάλησεν καὶ εἶπεν " Ακούσατε τοὺς λόγους τοῦ μεγάλου βασιλέως 'Ασσυρίων 29 Τάδε λέγει ὁ βασιλεύς "Μὴ ἐπαιρέτω ὑμᾶς Εζεκίας λόγοις, ότι οὐ μὴ δύνηται ὑμᾶς ἐξελέσθαι ἐκ χειρὸς 80 καὶ μὴ ἐπελπιζέτω ὑμᾶς Ἑζεκίας πρὸς Κύριον αὐτοῦ. λέγων ' Έξαιρούμενος έξελείται Κύριος ου μη παραδοθή ή πόλις αὖτη ἐν χειρὶ βασιλέως ᾿Ασσυρίων.᾽ δὶ μὴ ἀκούετε Εζεκίου, ότι τάδε λέγει ὁ βασιλεύς Ασσυρίων Ποιήσατε μετ' έμου ευλογίαν και έξελθατε προς μέ, και πίεται άνηρ την ἄμπελον αὐτοῦ, καὶ άνηρ την συκήν αὐτοῦ φάγεται, καὶ πίεται ὕδωρ τοῦ λάκκου αὐτοῦ, 82 ἔως ἔλθω καὶ λάβω ύμας είς γην ως γη ύμων, σίτου και οίνου και άρτου καὶ ἀμπελώνων, γη ἐλαίας ἐλαίου καὶ μέλιτος. καὶ ζήσετε καὶ οὐ μὴ ἀποθάνητε.' καὶ μὴ ἀκούετε Έζεκίου, ότι ἀπατὰ ὑμᾶς λέγων 'Κύριος ῥύσεται ὑμᾶς.'

the inhabitants of Jerusalem were likely to undergo, if they did not listen to him. Cp, what is said of the famine in Samaria (625). For $\tau \circ \hat{\nu} \phi \alpha \gamma \circ \hat{\nu} \nu$ the translator of Is. 36^{12} has $i\nu \alpha \phi \dot{\alpha} \gamma \omega \sigma \iota$. He also omits $\alpha \dot{\nu} \tau \dot{\omega} \nu$ after $\kappa \dot{\nu} \alpha \rho \rho \nu$ and $\alpha \dot{\nu} \rho \nu \nu$.

28. μεγάλη: Is. 36^{18} φων \hat{y} μεγάλη. The omission of φων \hat{y} here is due to Greek idiom. § 46. — τοῦ μεγάλου βασιλέως 'Ασσυρίων: Hebrew, 'of the great king, king of Assyria,' a formula which is closely followed in Is. 36^{18} τοῦ βασιλέως τοῦ μεγάλου, βασιλέως 'Ασσυρίων.

29. ἐπαιρέτω . . . λόγοις : Is. 3614 ἀπατάτω . . . λόγοις.

30. ἐπελπιζέτω: make you hope. This use of the word is classical, though not with πρός following.— Έξαιρούμενος ἐξελεῦται: § 81.

31. Ποιήσατε... πρὸς μέ: Is. 3616 Εἰ βούλεσθε εὐλογηθῆναι, ἐκπορεύεσθε πρὸς μέ. The translation here is more faithful to the original. — πίεται ἀνὴρ... φάγεται: Is. 3616 φάγεσθε ἔκαστος τὴν ἄμπελον αὐτοῦ καὶ τὰς συκᾶς. In the Hebrew πίεται από φάγεται are expressed by one verb. — πίεται ὕδωρ... αὐτοῦ: Is. 3616 πίεσθε ὕδωρ τοῦ χαλκοῦ ὑμῶν. Οπ λάκκος see Gen. 3720 n. — ἀνήρ: = ἔκαστος. Α Hebraism. § 70.

32. ἐως ἔλθω: Is. 36¹⁷ ἐως ἀν ἔλθω. ὡς γἢ ὑμῶν: Is. 36¹⁷ ὡς ἡ γῆ ὑμῶν. Understand ἐστί. The γἢ following is attracted into agreement with this. γἢ ἐλαίας . . . μέλιτος: not in Isaiah either in the Hebrew or in the Greek. — ἐλαίας ἐλαίου: this is the order of the Hebrew also, but our translators have inverted it for an obvious reason.

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ρυόμενοι ερύσαντο οἱ θεοὶ τῶν εθνῶν εκαστος τὴν έαυτοῦ χώραν έκ χειρός βασιλέως 'Ασσυρίων; 84 ποῦ έστιν ὁ θεὸς Αίμὰθ καὶ ᾿Αρφάλ; ποῦ ἐστιν ὁ θεὸς Σεπφαρουμάιν; καὶ ὅτι ἐξείλαντο Σαμάρειαν ἐκ χειρός μου; 85 τίς έν πασιν τοις θεοις των γαιών οι έξειλαντο τας γας αὐτων έκ χειρός μου, ὅτι ἐξελεῖται Κύριος τὴν Ἰερουσαλὴμ ἐκ γειρός μου:"'" 36 καὶ ἐκώφευσαν καὶ οὐκ ἀπεκρίθησαν αὐτῶ λόγον, ὅτι ἐντολὴ τοῦ βασιλέως λέγων "Οὐκ ἀποκριθήσεσθε αὐτώ." 87 καὶ εἰσῆλθεν Ἐλιακεὶμ υίὸς Χελκείου ὁ οίκονόμος καὶ Σόμνας ὁ γραμματεύς καὶ Ἰώας υίὸς Σαφάν ό αναμιμνήσκων πρὸς τὸν Εζεκίαν διερρηχότες τὰ ἱμάτια, καὶ ἀνήγγειλαν αὐτῶ τοὺς λόγους 'Ραψάκου. έγένετο ως ήκουσεν βασιλεύς Έζεκίας, και διέρρηξεν τὰ ίμάτια έαυτοῦ καὶ περιεβάλετο σάκκον, καὶ εἰσηλθεν εἰς οίκον Κυρίου. 2 καὶ ἀπέστειλεν Έλιακείμ τὸν οίκονόμον καὶ Σόμναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν

33. ρυόμενοι έρύσαντο: Is. 36^{18} έρρύσαντο.— έκαστος: the Hebrew here is the same as for $dv\eta\rho$ in 31, but $dv\eta\rho$ would hardly do after θeol .

34. Αἰμὰθ καὶ 'Αρφάλ: Is. 3619
'Εμὰθ καὶ 'Αρφάθ. — Σεπφαρουμάιν:
Is. 3619 τῆς πόλεως 'Επφαρουαίμ. After this the Hebrew here adds 'of Hena' and 'Ivvah,' but not so in Isaiah. — καὶ ὅτι ἐξείλαντο: there is nothing in the Hebrew here to correspond to the καί, though there is in Is. 3619. Translate — And (do you say) that they have delivered Samaria out of my hand? In Is. 3619 the rendering is μἢ ἐδύναντο ῥύσασθαι κτλ.

35. γαιών . . . γᾶς : § 3. — Κύριος: Is. 3620 δ θεδς. Hebrew, 'Jehovah.'

36. ἐκάφευσαν: cp. Jdg. 16¹². The word occurs all together eleven times in the LXX.— ἐντολὴ . . . λέγων: § 112.

Is. 3621 διά τὸ προστάξαι τὸν βασιλέα μηδένα ἀποκριθήναι.

37. δ γραμματεύς: Is. 36^{22} δ γραμματεύς τῆς δυνάμεως, without difference in the Hebrew. We may infer the translator's belief that the office of the Recorder was specially connected with the army.—διερρηχότες τὰ ἰμάτια: Is. 36^{22} ἐσχισμένοι τοὺς χιτῶνας. In classical authors the strong perfect διέρρωγα is used intransitively. The weak perfect διέρρηχα is so employed in the LXX here and in ii K. 14^{30} , 15^{32} : i Mac. 5^{14} , 13^{46} . It is only in the Epistle of Jeremiah (verse 30) that we find the classical form— ἔχοντες τοὺς χιτῶνας διερρωγότας.

1. ὡς ἥκουσεν βασιλεὺς Έξεκίας: Is. 37¹ ἐν τῷ ἀκοῦσαι τὸν βασιλέα Ἑξεκίαν. — σάκκον: Hebrew saq, Latin saccus, English sack. Gen. 42²7 n. ίν κιης» ΧΙΧ τ
ἱερέων περιβεβλημένους σάκκους πρὸς Ἡσαίαν τὸν προφήτην υἱὸν ᾿Αμώς, ³ καὶ εἶπεν πρὸς αὐτόν " Τάδε λέγει Ἑζεκίας 'Ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἡ ἡμέρα αὖτη, ὅτι ἢλθον υἱοὶ ἔως ἀδίνων, καὶ ἰσχὺς οὐκ ἔστιν τῷ τικτούση. ⁴εἴ πως εἰσακούσεται Κύριος ὁ θεός σου πάντας τοὺς λόγους Ῥαψάκου, ὃν ἀπέστειλεν αὐτὸν βασιλεὺς ᾿Ασσυρίων ὁ κύριος αὐτοῦ ὀνειδίζειν θεὸν ζῶντα καὶ βλασφημεῖν ἐν λόγοις οἶς ἤκουσεν Κύριος ὁ θεός σου, καὶ λήμψη προσευχὴν περὶ τοῦ λήμματος τοῦ εὐρισκομένου.'" ὅκαὶ ἦλθον οἱ παῖδες τοῦ βασιλέως Ἑζεκίου πρὸς Ἡσαίαν, ⁶καὶ εἶπεν αὐτοῖς Ἡσαίας "Τάδε ἐρεῖτε πρὸς τὸν κύριον ὑμῶν 'Τάδε λέγει Κύριος "Μὴ φοβηθῆς ἀπὸ τῶν λόγων ὧν ἤκουσας, ὧν ἐβλασφήμησαν τὰ παιδάρια βασιλέως ᾿Ασσυρίων. ⁷ ἰδοὺ ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα, καὶ

άκούσεται άγγελίαν καὶ άποστραφήσεται είς τὴν γῆν

- 2. 'Hoalav: Hebrew Yesha'yahu, Vulgate Isaias. From the opening words of the Book of Isaiah we learn that the visions of that prophet were seen 'in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.'—'Αμώς: not the same name as that of the prophet Amos, though coinciding with it in Greek.
- 3. Ἡμέρα . . . αὕτη: Is. 378 Ἡμέρα θλίψεως καὶ ὁνειδισμοῦ καὶ ἐλεγμοῦ καὶ ὀργῆς ἡ σήμερον ἡμέρα, the Hebrew being the same. παροργισμοῦ: provocation. Cp. ii Esdr. 1918, 26 καὶ ἐποίησαν παροργισμοὺς μεγάλους, where the Hebrew is the same as here. The R.V. has there 'provocations,' here 'contumely.' ἡλθον . . . τικτούση: Is. 378 ἡκει ἡ ἀδὶν τῷ τικτούση, ἰσχὺν δὲ οὐχ ἔχει τοῦ τεκεῦν. The R.V. gives the exact rendering.
 - 4. εί πως είσακούσεται: Is, 374

- είσακούσαι (opt.). δν: Is. 374 ούs. The Hebrew relative may refer to the Rabshakeh himself or to his words. The translator of Fourth Kingdoms has taken one view and the translator of Isaiah the other. βλασφημεῖν ἐν λόγοις: Is. 374 ὁνειδίζειν λόγοις (cogn. acc.); R.V. 'and will rebuke the words.' λήμψη . . . εὐρισκομένου: Is. 374 δεηθήση πρὸς κύριον σου περὶ τῶν καταλελιμμένων τούτων. A's reading here of λιμματος (= λείμματος) gives the right sense. Λεῖμμα occurs nowhere else in the LXX, but is found in Rom. 115.
- 6. ὧν ἐβλασφήμησαν: Is. 376 οἱν ἐνεἰδισάν με. τὰ παιδάρια: Is. 376 οἱ πρέσβειν. The diminutive here expresses the scornful force of the original. In classical Greek we might here have νεανίαι.
 - 7. δίδωμι ἐν αὐτῷ: Is. 37⁷ ἐμβάλλω



αὐτοῦ καὶ καταβαλῶ αὐτὸν ἐν ρομφαίᾳ ἐν τῆ γῆ αὐτοῦ.""

⁸Καὶ ἐπέστρεψεν 'Ραψάκης, καὶ εὖρεν τὸν βασιλέα 'Ασσυρίων πολεμοῦντα ἐπὶ Λομνά, ὅτι ἤκουσεν ὅτι ἀπῆρεν ἀπὸ Λαχείς. ⁹καὶ ἤκουσεν περὶ Θαρὰ βασιλέως Αἰθιόπων λέγων "Ἰδοὺ ἐξῆλθεν πολεμεῖν μετὰ σοῦ·" καὶ ἐπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς 'Εζεκίαν λέγων ¹⁰" Μὴ ἐπαιρέτω σε ὁ θεός σου, ἐφ' ῷ σὺ πέποιθας ἐν αὐτῷ λέγων 'Οὐ μὴ παραδοθῆ Ἰερουσαλὴμ εἰς χεῖρας βασιλέως 'Ασσυρίων. ¹¹ἰδοὺ σὺ ἤκουσας πάντα ὄσα ἐποίησαν βασιλεῖς 'Ασσυρίων πάσαις ταῖς γαῖς, τοῦ ἀναθεματίσαι αὐτάς καὶ σὺ ρυσθήση; ¹²μὴ ἐξείλαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν; οὐ διέφθειραν οἱ πατέρες μου τήν τε Γωζὰν

eis αὐτόν. § 91. — καταβαλώ αὐτόν ἐν ρομφαία: Is. 37⁷ πεσεῦται μαχαίρα. The former is the more correct, as the Hebrew verb is causative. It is to be noticed that Isaiah's message contains no reference to the destruction of the host.

8. ἐπίστρεψεν: Is. 378 ἀπέστρεψεν.—
εδρεν: Is. κατέλαβεν.— πολεμοθντα ἐπὶ
Λομνά: Is. πολιόρκοῦντα Λόβναν. The
name of the place in the Hebrew is
Libnah.— ὅτι ἥκουσεν: Is. καὶ ἤκουσεν.
The ὅτι reflects the Hebrew.

9. και ήκουσεν . . . πολεμείν μετά σοῦ: the translator of Isaiah throws this into the form of an historical statement — και ἐξῆλθεν Θαράκα βασιλεὸς Αἰθιόπων πολιορκήσαι αὐτόν και ἀκούσας ἀπέστρεψεν. — Θαρά: Is. 379 Θαράκα, Hebrew Tirhaqah, Jos. Ant. X 1 § 4 Θαρσικής. — βασιλέως Αἰθιόπων: Hebrew, 'king of Cush.' — λέγων: § 112. — πολεμείν μετά σοῦ: to fight against thee. In Attic Greek the phrase would mean to fight on thy side. — ἐπέστρεψεν καὶ ἀπέστειλεν: he sent

again. A Hebraism. — πρὸς 'Εξεκίαν λέγων: after this in the Hebrew come the words, 'Thus shall ye speak to Hezekiah king of Judah, saying.' They are to be found also (all but the last) in Is. 3710.

10. ἐφ' φ̂ . . . ἐν αὐτῷ: Is. 37¹⁰ ἐφ΄ φ̂ . . . ἐπ' αὐτῷ. — εἰς χεῖρας: Is. 37¹⁰ ἐν χειρί. § 91.

11. ίδου συ ήκουσας: Is, 3711 συ ούκ ήκουσας...; — πάσαις ταις γαις: Is, 3711 πασαν τὴν γῆν. — του ἀναθεματίσαι αὐτάς: Is, ὡς ἀπώλεσαν. The construction in the Hebrew is what might be called a dative gerund, so that the choice of the genitive is prompted by Greek as known to the translator. § 60. To make a place a 'votive offering' to God implied its utter destruction. 'Αναθεματίζειν occurs fourteen times in the LXX.

12. $\mu\dot{\eta}$. . . où: $\mu\dot{\eta} = num$, où = nonne. A comparison with the Hebrew however and with Isaiah makes it seem certain that the right reading is ous, with a comma after μov , but

καὶ τὴν Χαρρὰν καὶ 'Ράφεις καὶ υίοὺς ἔΕδεμ τοὺς ἐν Θαεσθέν; ¹⁸ποῦ ἐστιν ὁ βασιλεὺς Μὰθ καὶ ὁ βασιλεὺς ᾿Αρφάθ; καὶ ποῦ Σεφφαρουάιν, 'Ανὲς καὶ Οὐδού;'' ¹⁴καὶ ἔλαβεν 'Εζεκίας τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων καὶ ἀνέγνω αὐτά· καὶ ἀνέβη εἰς οἶκον Κύριου καὶ ἀνέπτυξεν αὐτὰ 'Εζεκίας ἐναντίον Κυρίου, ¹⁵καὶ εἶπεν "Κύριε ὁ θεὸς Ἰσραὴλ ὁ καθήμενος ἐπὶ τῶν χερουβείν, σὺ εἶ ὁ θεὸς μόνος ἐν πάσαις ταῖς βασιλείαις τῆς γῆς, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν. ¹⁶κλίνον, Κύριε, τὸ οὖς σου καὶ ἄκουσον ἄνοιξον, Κύριε, τοὺς ὀφθαλμούς σου καὶ ἴδε, καὶ ἄκουσον τοὺς λόγους Σενναχηρεὶμ οῦς ἀπέστειλεν ὀνειδίζειν θεὸν ζῶντα. ¹⁷ ὅτι ἀληθεία, Κύριε, ἠρήμωσαν βασι-

no question mark till the end of the sentence. - Twiáv: the Assyrian province of Guzanu, which was on the river Habor (1711), a tributary of the Euphrates. - Xappáv: Haran, an ancient city in north Mesopotamia. -'Pάφεις: Is. 'Pάφεθ, R.V. Rezeph. This is supposed to be identical with the modern Rusafa, three and onehalf miles southwest of Sura on the Euphrates, on the road leading to Palmyra. (Cheyne, Enc. Bib.) υίους "Εδεμ τους έν Θαεσθέν: Ικ. αι είσιν έν χώρα Θεεμάθ. Hebrew in both places 'and the children of Eden, which were in Telassar.' The children of Eden seem to correspond to the Assyrian Bît-Adini (cp. 'house of Eden' in Amos 15); Telassar has been thought to be Til-basere, a city in their country. The ruling house of Adini was subdued by Assurnasirpal (885-860 B.C.) and finally set aside by Salmanassar II (859-825).

13. Máð: 18^{84} Al μ á θ , Is. 37^{18} 'E μ á θ , Hebrew Hămath. Hamath had been

recently conquered by Sargon (721–705 B.C.).— 'Αρφάθ: 18³⁴ 'Αρφάλ, Hebrew Arpad. Subjugated by Tiglath-Pileser III in 740. Arpad is now Tell-Erfäd, thirteen miles from Aleppo to northwest (Enc. Bib.).— Σεφφαρουάιν: 18³⁴ Σεπφαρουμάιν.— 'Ανὰς καὶ Οὐδού: Is. 37¹⁸ 'Ανάγ, Οὐγανά, Hebrew Hena' and 'Ivvah.

14. τὰ βιβλία: Is. 37¹⁴ τὸ βιβλίον. Plural in the Hebrew. — ἀνέπτυξεν: Is. ἤνοιξεν. — Έζεκίας: omitted in Isaiah, but occupying just this place in the Hebrew. — ἐναντίον Κυρίου: after this Is. 37¹⁵ has και προσεύξατο Έζεκίας πρὸς Κύριον λέγων, words which have their equivalent in the Hebrew also at this point.

' 15. Κύριε ὁ θεός: cp. 19 and the oft-recurring formula in St. Augustine's Confessions — Domine Deus meus. Is. 3716 has Κύριος σαβαὼθ ὁ θεὸς 'Ισραήλ. — χερουβείν: i Κ. 1746 n. — ἐν πάσαις βασιλείαις τῆς γῆς: Is. 3716 πάσης βασιλείας τῆς οἰκουμένης.

17. ὅτι ἀληθεία : Is. 3718 ἐπ' ἀληθείας



λεῖς ᾿Ασσυρίων τὰ ἔθνη, ¹8 καὶ ἔδωκαν τοὺς θεοὺς αὐτῶν εἰς τὸ πῦρ, ὅτι οὐ θεοί εἰσιν ἀλλ᾽ ἢ ἔργα χειρῶν ἀνθρώπων, ξύλα καὶ λίθος, καὶ ἀπώλεσαν αὐτούς. ¹9 καὶ νῦν, Κύριε ὁ θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρὸς αὐτοῦ, καὶ γνώσονται πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι σὺ Κύριος ὁ θεὸς μόνος.'' ²0 Καὶ ἀπέστειλεν Ἡσαίας υἰὸς ᾿Αμῶς πρὸς Ἑζεκίαν λέγων "Τάδε λέγει Κύριος ὁ θεὸς τῶν δυνάμεων θεὸς Ἰσραήλ 'Å προσηύξω πρὸς μὲ περὶ Σενναχηρεὶμ βασιλέως ᾿Ασσυρίων ἤκουσα.' ²¹ οῦτος ὁ λόγος ὃν ἐλάλησεν Κύριος ἐπ' αὐτόν

''Εξουδένησεν σε καὶ εμυκτήρισεν σε παρθένος θυγάτηρ Σειών

ἐπὶ σοὶ κεφαλὴν αὐτῆς ἐκίνησεν θυγάτηρ Ἰερουσαλήμ.
 ²² τίνα ἀνείδισας καὶ ἐβλασφήμησας;

καὶ ἐπὶ τίνα τήνωσας φωνὴν καὶ ἦρας εἰς τήνος τοὺς δφθαλμούς σου;

είς τὸν ἄγιον τοῦ Ἰσραήλ.

 γ άρ. — τὰ ἄθνη: Is. 37^{18} τὴν οἰκουμένην δλην, the Hebrew also being different. After this the Hebrew has 'and their lands,' and Isaiah καὶ τὴν χώραν αὐτῶν, which does not suit with the rendering of the preceding words.

18. ἔδωκαν . . . πῦρ: Is. 37^{19} ἐνέβαλον τὰ είδωλα αὐτῶν είς τὸ πῦρ. The
Hebrew is in both places 'gods.'—
ἀλλ' ἥ: § 108.— καὶ ἀπώλεσαν αὐτούς:
Is. 37^{19} καὶ ἀπώσαντο αὐτούς. These
renderings are more literal, but less
faithful, than that of our version—
'therefore they have destroyed them.'

19. σῶσον ἡμᾶς: the Greek neglects the particle of entreaty which is rendered in the English 'I beseech thee.'—καὶ γνώσονται... γῆς: Is. 37²⁰ ἔνα γνῷ πᾶσα βασιλεία τῆς γῆς. — ὅτι σὺ Κύριος ὁ θεὸς μόνος: Is. 37²⁰ ὅτι σὺ εἶ ὁ

20. ἀπέστειλεν . . . λέγων : Is. 3721 ἀπεστάλη . . . καὶ εἶπεν, incorrectly.— θεὸς τῶν δυνάμεων: not in the Hebrew here or in Isaiah.

21. Κύριος: Is. 37^{22} δ θεόs, against the Hebrew. — ἐπ' αὐτόν: Is. περὶ αὐτοῦ, R.V. 'concerning him.'—'Εξουδένησεν: Is. 37^{22} 'Εφαύλισεν. Both ἐξουδενεῖν and ἐξουδενοῦν are common in the LXX. — ἐμυκτήρισεν: a favourite word with the writers of the LXX, being used to represent six different Hebrew originals. It occurs seventeen times in all. iii K. 18²⁷ n.

22. ἐβλασφήμησας: Is. 37²³ παρώξυνας. — καλ ἢρας κτλ.: the translator of Isaiah here inserts a negative, καλ

²⁸ ἐν χειρὶ ἀγγέλων σου ἀνείδισας κύριόν σου καὶ εἶπας
" Ἐν τῷ πλήθει τῶν ἁρμάτων μου ἐγὼ ἀναβήσομαι εἰς
ῦψος ὀρέων, μηροὺς τοῦ Λιβάνου ·

καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ κυπαρίσσων αὐτοῦ·

καὶ ἦλθεν εἰς μέσον δρυμοῦ καὶ Καρμήλου.

²⁴ ἐγὼ ἔψυξα καὶ ἔπιον ὕδατα ἀλλότρια,

καὶ ἐξηρήμωσα τῷ ἴχνει τοῦ ποδός μου πάντας ποταμοὺς περιοχῆς."

25 ξπλασα αὐτήν, συνήγαγον αὐτήν ·
καὶ ἐγενήθη εἰς ἐπάρσεις ἀπὸ οἰκεσιῶν μαχίμων,
πόλεις ὀχυράς.

26 καὶ οἱ ἐνοικοῦντες ἐν αὐταῖς ἠσθένησαν τῆ χειρί, ἔπταισαν καὶ κατησχύνθησαν·

obx $\tilde{\eta}\rho\alpha s$, apparently from misunderstanding his original, the 'lifting up of the eyes,' denoting pride, not worship.

23. ἐν χειρὶ ἀγγέλων: Is. 37²4 δι ἀγγέλων. On ἐν χειρὶ see § 91. — Κύριόν σου: the σού has no equivalent in the Hebrew, and is not in Isaiah.— Έν τῷ πλήθει: Is. Τῷ πλήθει. There is another reading here in the Hebrew, meaning 'with the driving,' which has not been adopted either by the Greek or English translators. — μηρούς: Is. 37²4 καὶ εἰς τὰ ἔσχατα, R.V. 'innermost parts.'— ἔκοψα: R.V. 'I will cut down.'— τὰ ἐκλεκτὰ κυπαρίσσων αὐτοῦ: Is. τὸ κάλλος τῆς κυπαρίσσου. — ἢλθεν: Is. εἰσῆλθον, R.V. 'I will enter.'

24. ἔψυξα: R.V. 'I have digged.' With ἔψυξα cp. Jer. 67 ὡς ψύχει λάκκος ὕδωρ. The translator of Isaiah has here gone astray altogether. So again in his rendering of 26 (Is. 3727). — περιοχής: the R.V. here has 'Egypt' with

'defence' as a marginal alternative. The Hebrew word which is thus ambiguous is rendered in the LXX ten times in all by the word $\pi \epsilon \rho \iota o \chi \eta$. But περιοχή itself is not univocal. In iv K. 2410, 252, Jer. 199 it clearly means 'siege'; perhaps so also in Nahun 314, Zech. 122, ii Chr. 3210: in the two remaining passages, Ps. 3021, 5960, it is taken to mean 'stronghold,' which is the prevailing meaning of the word in the LXX, e.g. in i K. 224,5, i Chr. 115. The passage most akin to this is Nahum 314 ύδωρ περιοχής επίσπασαι σεαυτη (R.V. 'Draw thee water for the siege'), from which perhaps we may infer that it is here intended in the sense of 'siege.' If so, the Greek translator agrees with the A.V. - 'and with the sole of my feet have I dried up all the rivers of besieged places.'

25. ἔπλασα κτλ: the translation of this verse is defective and unintelligible, whereas the corresponding pas-

έγένοντο χόρτος άγροῦ ἡ χλωρὰ βοτάνη,

χλόη δωμάτων καὶ πάτημα ἀπέναντι έστηκότος.

²⁷ καὶ τὴν καθέδραν σου καὶ τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου ἔγνων,

καὶ τὸν θυμόν σου ἐπ' ἐμέ.

28 διὰ τὸ ὀργισθηναί σε ἐπ' ἐμέ,

καὶ τὸ στρηνός σου ἀνέβη ἐν τοῦς ὡσίν μου.

καὶ θήσω τὰ ἄγκιστρά μου ἐν τοῖς μυκτῆρσίν σου καὶ χαλινὸν ἐν τοῖς χείλεσίν σου,

καὶ ἀποστρέψω σε ἐν τῆ ὁδῷ ἢ ἦλθες ἐν αὐτῆ.

29 καὶ τοῦτό σοι τὸ σημεῖον.

φάγε τοῦτον τὸν ἐνιαυτὸν αὐτόματα, καὶ τῷ ἔτει τῷ δευτέρω τὰ ἀνατέλλοντα·

καὶ ἔτει τρίτφ σπορὰ καὶ ἄμητος καὶ φυτεία ἀμπελώνων, καὶ φάγεσθε τὸν καρπὸν αὐτῶν.

 80 καὶ προσθήσει τὸν διασεσωσμένον οἴκου Ἰούδα τὸ ὑπολει- φθὲν ρίζαν κάτω,

καὶ ποιήσει καρπον ἄνω.

sage in Isaiah is not far from the original. The word olkeola is not known elsewhere.

26. πάτημα ἀπέναντι ἐστηκότος: R.V. 'as corn blasted before it be grown up.' The word rendered πάτημα (a thing trodden) means blighted grain, and that rendered ἐστηκότος means standing corn. The word represented by ἀπέναντι means 'before' either of place or time. The Greek translator has mischosen the local instead of the temporal meaning.

27. καθέδραν: Is. 3728 ἀνάπαυσιν.
- ἔγνων: Is. ἐγὼ ἐπίσταμαι.

28. τὸ στρηνός σου: Is. 3729 ἡ πικρία σου. Στρήνος does not occur else-

where in the LXX, but is found in Rev. 18^8 . — θήσω . . . μυκτήρσιν σου: Is. $\dot{\epsilon}\mu\beta\alpha\lambda\dot{\omega}$ φιμὸν είς τὴν βίνά σου. — $\dot{\epsilon}$ ν τοτς χείλεσίν σου: Is. είς τὰ χείλη σου.

29. αὐτόματα: Is. 3780 & ἔσπαρκας erroneously. — τὰ ἀνατέλλοντα: Is. τὸ κατάλιμμα, R.V. 'that which springeth of the same.' — σπορά... άμπελώνων: Is. σπείραντες άμήσατε καὶ φυτεύσατε άμπελώνας.

30. τὸν διαστσωσμένον: here the subject has been turned into the object of the verb, which makes havoc of the sentence. Is. 3781 καὶ ἔσονται οἱ καταλελιμμένοι ἐν τῆ Ἰουδαία, φυήσουσιν ρίζαν κτλ.

81 ότι έξ 'Ιερουσαλημ έξελεύσεται κατάλειμμα, καὶ ἀνασωζόμενος έξ ὅρους Σειών·

ό ζηλος Κυρίου των δυνάμεων ποιήσει τοῦτο.'

82 οὐχ οὖτως · τάδε λέγει Κύριος πρὸς βασιλέα ᾿Ασσυρίων

' Οὐκ εἰσελεύσεται εἰς τὴν πόλιν ταύτην,

καὶ οὐ τοξεύσει ἐκεῖ βέλος,

καὶ οὐ προφθάσει αὐτὸν θυρεός, καὶ οὐ μὴ ἐκχέη πρὸς αὐτὴν πρόσχωμα.

88 τῆ ὁδῷ ἡ ἦλθεν, ἐν αὐτῆ ἀποστραφήσεται•

καὶ εἰς τὴν πόλιν ταύτην οὐκ εἰσελεύσεται, λέγει Κύριος.

846 καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης

δι' έμε καὶ διὰ Δαυείδ τὸν δοῦλόν μου.'"

85 Καὶ ἐγένετο νυκτὸς καὶ ἐξῆλθεν ἄγγελος Κυρίου καὶ ἐπάταξεν ἐν τῆ παρεμβολῆ τῶν ᾿Ασσυρίων ἑκατὸν ὀγδοή-κοντα πέντε χιλιάδας · καὶ ἄρθρισαν τὸ πρωί, καὶ ἰδοὺ

31. ἐξελεύσεται κατάλειμμα: Is. 3782 ἔσονται οι καταλελιμμένοι, incorrectly. — ἀνασωζόμενος: Is. οι σωζόμενοι. — τῶν δυάμεων: Is. σαβαώθ. The Hebrew equivalent is found in Isaiah, but is missing from the text here.

32. ούχ ούτως: Is. 3788 διά τοῦτο, correctly. The translator of Fourth Kingdoms has fallen into this mistake before, 18 n. - πρὸς βασιλέα: Is. έπλ βασιλέα. - Ούκ είσελεύσεται : Ιs. Ού μη είσελθη. - και ού τοξεύσει έκει βέλος: Is. οὐδὲ μὴ βάλη ἐπ' αὐτὴν βέλος. — οὐ προφθάσει αὐτὸν θυρεός: Ικ. οὐδὲ μὴ έπιβάλη έπ' αὐτην θυρεόν, R.V. 'neither shall he come before it with shield.' ού μη έκχέη πρός αύτην πρόσχωμα: Is. ούδὲ μὴ κυκλώση ἐπ' αὐτὴν χάρακα, which is the spirit rather than the $\chi \dot{a} \rho a \xi = vallum, \pi \rho o \sigma \chi \hat{\omega} \mu a =$ letter. agger.

33. οὖκ εἰσελεύσεται : Is. 87^{34} οὖ μὴ εἰσέλθη.

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34. ὑπερασπιῶ ὑπερ: ὑπερασπίζειν occurs twenty-two times in the LXX. It is followed by ὑπέρ again in 206: Zech. 128: Is. 315, 3785, 386.—τῆς πόλεως ταύτης: the Hebrew adds 'to save it,' which is represented in Is. 3785 by τοῦ σῶσαι αὐτῆν.—δοῦλον: Is. παΐδα.

35. Καὶ ἐγένετο νυκτός: not in Isaiah. — ἐπάταξεν ἐν κτλ.: Is. 37% ἀνεῖλεν ἐκ τῆς παρεμβολῆς. Cp. i Mac. 7⁴¹ ἐξῆλθεν ἄγγελός σου καὶ ἐπάταξεν ἐν αὐτοῖς ἐκατὸν ὀγδοήκοντα πέντε χιλιάδας. — καὶ ἄρθρισαν κτλ.: R.V. 'and when men arose early in the morning,' thus avoiding the bull which exists in the A.V. — 'and when they arose early in the morning, behold, they were all dead corpses.' The Greek translator of Isaiah escapes it thus — καὶ ἀνάσταντες τὸ πρωὶ εῦρον πάντα τὰ σώματα νεκρά.

10 Kings XIX 86 πάντες σώματα νεκρά. 86 καὶ ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν Σενναχηρεὶμ βασιλεὺς 'Ασσυρίων, καὶ ῷκησεν ἐν Νινευή. 87 καὶ ἐγένετο αὐτοῦ προσκυνοῦντος ἐν οἴκῳ 'Εσδρὰχ θεοῦ αὐτοῦ, καὶ 'Αδραμέλεχ καὶ Σαράσαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν ἐν μαχαίρα· καὶ αὐτοὶ ἐσώθησαν εἰς γῆν 'Αραράθ· καὶ ἐβασίλευσεν 'Ασορδὰν ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

36. και άπηρεν και ἐπορεύθη και ἀπέστρεψεν: Is. 3787 και ἀπηλθεν ἀποστραφείς, but the wealth of predicates faithfully reflects the original. — ῷκησεν: this is consistent with any interval between the return of Sennacherib and his murder.

37. καὶ ἐγένετο αὐτοῦ προσκυνοῦντος: Is. 3788 καὶ ἐν τῷ αὐτὸν προσκυνεῖν. — Ἐσδράχ: Is. Νασαράχ, Hebrew Niṣrokh. No such god is otherwise known. Josephus (Ant. X 1 § 5) understands the proper name to be that of the temple — και ἀνηρέθη τῷ ιδιψναῷ 'Αράσκη λεγομένω. — θεοῦ αὐτοῦ: Is. τὸν πάτραρχον αὐτοῦ. § 57. — οἱ νἱοὶ αὐτοῦ: omitted in the Hebrew text here, but appearing in Isaiah. Jos. Ant. X 1 § 5 δολοφονηθεὶς ὑπὸ τῶν πρεσβυτέρων παίδων 'Αδραμελέχου καὶ Σαρασάρου τελευτῷ τὸν βίον. — ἐν μαχαίρα: Is. μαχαίραις. — ἐΙς γῆν 'Αραράθ: Is. εἰς 'Αρμενίαν. — 'Ασορδάν: Josephus 'Ασαραχόδδας, Hebrew 'Εṣarhaddon.

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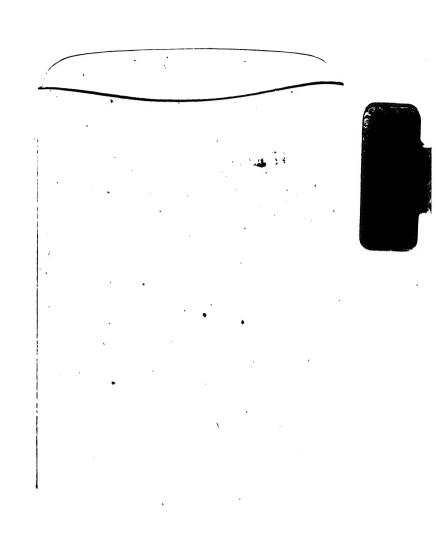
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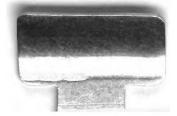
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